

THE  
TRIAL OF TRVETH  
OR  
A TREATISE WHEREIN

is declared vwho should be ludge betvvne the  
Reformed Churches, and the Romish:

IN WHICH IS SHEWED, THAT NEI-  
ther Pope, nor Councils, nor Fathers, nor Traditions, nor Succession,  
nor consent, nor antiquitie of Custome: But the onely written  
worde of God, ought to determine the controuersies of  
religiō: wherein also is declared which is the true  
Religion, and Catholick Church.

WRITTEN FOR THE PLEASURE OF THE  
Popes, Cardinalles, Prelates, Abbots, Monkes: and speciallie  
the Iesuities, which of late were driuen out of Tran-  
sylvania, by the States there.

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and translated into English by RICHARD SMITH.



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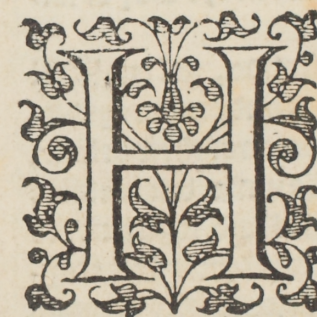
**V**IRO OPTIMO AC INTEGR-  
RIMO, GVILIELMO PERIAM  
ARMIGERO, TRIBVNALIS, SI-  
VE BANCİ, COMMVNIS, AC CO-  
MITIORVM IVDICIALIVM, VVL  
GO ASSISARVM, IVSTICIARIO  
REGIO, RICHARDVS SMITHVS  
GRATI ANIMI TESTIFICANDI  
CAVSA, HANC SVAM QVALEM-  
CVMQVE OPELLAM DICAT  
CONSECRATQVE.







A TREATISE CONCERNING THE APPOINTING OF A  
IUDGE OF THE CONTROVERSIES  
both of the Popish, and Reformed Religion.



**H**ow not onlie odious and dishainful, The entrance.  
but also dangerous a matter it is, in  
these daies, to meddle with the con-  
trouerſies of religion (Gentle Rea-  
der) both the crueltie of many migh-  
tie ones, and also the broiles & ſtirres  
betwene man and man, doe too too  
much declare. For ſuch is the blinde-  
nes of men, and ſo great is their raſhnes, to runne and ruſh  
on to their own deſtruction, that as there was neuer any na-  
tion ſo rude, but would haue taken it in euill part to be in-  
ſtruded in religion: So at this day a man ſhall finde many  
which haue ſo hardened themſelues in that religion where-  
in they were bozne, which their forefathers haue obserued,  
which they ſee to make for their dignities and aduance-  
ment, and which they perceiue to be mainteyned by the  
greater part of men: that they wil not endure once to heare  
the iudgement and doctrine of the contrarie ſide, but contra-  
rie to all law, both of God and man, doe condemne, ſhunne,  
and abhorre it, being neither heard, nor vnderſtoode by  
them.

For eouer, certaine Epicures and graceles men also, do  
not



## The triall of trueth.

not a little trouble the godlie, which growe to such outrage, that they thinke they deserue great commendation, if they can conceale and hide their owne iudgement, in the matter of saluation, and scoffe and frumpe at all religion of other men.

Hereunto is added the presumption of the Popes, Cardinals, Bishops, and other Prelates, who although they see that many corruptions, both of doctrine, and also of ceremonies and discipline, are crept in, yet they accounte it an hainous offence, if any man, not content with their generall and confused faith, dares to examine the doctrine of men by the rule of the Prophets and Apostles writings, and by searching the Scriptures, to seeke out the way of saluation in them.

Which things although they thus stande, yet ought all the godlie to be strengthened in minde, and encouraged against so many offences, to yeelde a reason of their belæse, to the ende that both the wicked maie be made vnercusable before Gods iudgement seate, and that those, which not so much vpon froward malice, as by reason of their first trayning vp, or following of their fathers, or finally through loue of preferments, haue condemned sincere doctrine, that such (I say) may not sicke to let themselves be overcome with the mightie worde of God. For Ezechias, (a most religious prince) is commended, because neither by the example of his father Ahas, professing a contrarie religion, neyther by that bringing vp which he had from his cradle, nor by the highnes of his Royall state, nor finallie, by the president of other kings, and multitude of men following an other contrarie religion, hee could be withdrawen and discouraged from learning himselfe the sincere religion, out of the wel-springs of Israel: that is to say, out of the worde of God, contained in the writings of the Prophets: or from enioyning his Subjects to obserue and practise the same, when he had learned it himselfe, and caused it to be purged from

## The triall of trueth.

2

from all corruptions. For he had learned the commandement of the Lord, wherein he geueth in charge, that all the faithfull be bound not to walke in the commandementes of their fathers, nor to doe their iudgements, but to walke in the precepts of the Lord only, and to keepe and do his iudgements. Neither ought the credite either of traditions, or of Councels, or Fathers, or myracles, or succession, no nor of an Angell from heauen, to withdrawe any man from this searching, and perusing of the worde of God: for it was no lesse wiselie then rightly said, More credite is to be geuen to one skilful in the Scriptures, and alleading the catholique authoritie of the Canonickall Scripture, then either to the exposition of the Pope, or to a generall Council. By all this therefore it is manifest, how, not onelie harde, but also dangerous a thing it is, to deal in the matter of religion.

Which charge if I had taken vpon me, being not forced with any necessitie to speake, but moued thereunto eyther with vaine-glorie, or foolish rashnes: doubtlesse I could not anoide iust reproofe. But now sith I haue stepped forth to speake, not voluntarilie, but by constraint, addressed thereunto not with ambition, but with loue of the trueth, not vnadvisedly, but vpon good deliberation, not with flanders, and cauilles, but with authozitie of the worde of God: Truly I nothing feare, that this my honest meaning to mainteine the trueth, should be imputed to me as a faulte. Onely this I request you (gentle Readers) whosoever are desirous of eternall life, that you bring not hether any preiudice, or forestalled opinion, that you condemne not a cause unheard, contrarie to all lawe, both of God and man, and that you leane not to any authozitie or excellencie of men: but compare matter with matter, reason with reason, argument with argument, by the rule of the worde of God: neither doe you consider the person that speaketh, but the matter that is spoken, with a godly desire to learne out

Panormitanus,  
and Gerson.



## The triall of trueth.

the truth. And then I will not sticke to abide the curteous censures of the good, that if it be proued, that these thinges are agréable to the trueth of God, yee may yeld vnto the Lord: if not, ye may refuse them, as things contrarie to the heauenlie oracles or testimonies of the word. But that I may not seme to roue from the matter: I wil prescribe certaine bounds, which neither I, in speaking, nor you in reading, may ouer-passe. But befoze this be done, I will first set downe the whole state of the matter. Harken ye kings and Princes, and all ye inhabitants of the world. There is a great controuersie in hand: For almightie God, the most gracious father of all the faithfull, hath promised to all men that belecue, as to his childezen, beloued in his onely begotten sonne, he hath promised to them. I say, the kingdome of heauen. This promise of a heauenlie inheritance hath hee enrolled in the publique records of the olde and new testament, and committed it to his heires, being sealed with the seale of the Sacraments.

Now he hath annexed to these letters of his will, certain conditions, as a father: to the performance whereof, his heires should be bound. Now the childezen falling at variance, are deuided (to omit the rest) into two sides, extreme-ly disagreeing among themselues. The one acknowledgeth the Pope for their head, and as it were, the Executor of the will maker, God: the other acknowledgeth it not. They strive for the possession of the kingdome of heauen, and for the right of the true church, which each side chalengeth as their due. The Plaintife in this case is the Bishoppe of Rome, with all those which take parte with the See of Rome. The Defendantes are those which receiue not the Bishop of Rome, but professe themselues Gospellers, and men of the reformed religion.

Both of them bring their allegations, their writings, sealed with the kings seale, and also their witnesses: but both sides keepe great stirre for the assigning of a Judge.

For

## The triall of trueth.

3

For both desire that he should be appointed Judge, whom they hope would be moze fauourable to their cause. The Romish See would stande to the iudgement of the Popes, traditions, counsels, fathers, and miracles, and saith that yet neuerthelesse, thee doeth not stutte out the worde of God.

The pleading and exception of both sides, for the assigning of a Judge.

The Gospellers on the other side refuse these Judges: for they alledge that the Pope cannot haue the place both of a partie, and a Judge too, especiallie sith hee is charged with so many crimes. Traditions they reiect as suspected Judges, and not of sufficient credite. And as for Councils, Fathers, Miracles, and succession of persons, they say that they admitte them not as Judges, but as sworn witnesses: wherein notwithstanding, they protest, that they wil so far forth only receiue the authoritie of these witnesses, as their euidence shall agré with the publique déde.

The See of Rome accuseth the Gospellers, (for let mee with good leaue of both sides, vse these termes that are now made common) that they haue revolted from the true church, inuented a new doctrine, and newe ceremonies, and haue but a fewe yeares since, picked this quarrell with her, and that therefore the kingdome, and claime of heauen doeth belong, not to them, but to her, by the lawe of God.

The Gospellers replie that they haue departed, not from the true Church, but from the Synagogue of the malignant, and that they haue not coyned a newe doctrine, or newe ceremonies, but that they holde that Religion, by the which the faithfull, euer since the beginning of the worlde, haue bene saued.

That they were in déde of later yeares oppressed by their tyrannie, as Abell was by Cain, Isak by Ismaell, and Iacob by Esau: so that they were compelled to hide themselues, but that now they haue (like the Pione) recovered their light, and that they will by lawe recouer their birth-right

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In



## The triall of trueth.

In this Court of sonnes going to lawe one with another, there is great concourse and throng of people, a great hurlye burlie and stirre ariseth, they growe from woordes to blowes, to murders, to burnings, to warres, to bloodshed, and in a word, to all kinde of torments. Sometimes this side seemeth to haue the better hand, sometimes that, and the more that the Gospellers are suppressed, tormented and burned, the more doe they boast that they growe, encrease, preuaile and triumph. In the meane season they protest, that the matter ought to be tried, not by violence, but by course of lawe. They appeale to God himselfe, besides whō (they say) that they admitte none for chiefe and iudge. That the Will maker himselfe may determine this controuersie by his holy word. And that this may be the better done, they appeale to a Generall Councell, wherein it may be lawfull frelie to reade and scanne the dedde of the will, and therehence to finde out the minde of the Will maker. The See of Rome on the other side, pleadeth that she hath not a fewe times assembled Generall Councils, wherin the writings haue bene examined, and found to haue geuen iudgement on her side, for the title of the true Church. The Gospellers denie that those Councils were generall, and free, because the Papists would not permitte them freely to geue an account of their faith, neither would heare their defence, but contrarie to all law, either of God or man, were themselves both parties and Judges, and condemned their brethrens cause before they heard it, or vnderstood it: and therefore they protest that they haue not bene cast in their suite, but will so long be heires of the possession bequeathed vnto them, while they perfourme the couenants contained in the publicke dedde of the will, according to the appointment of the will-maker. And in the meane space they say, that they are readie to waite for the righteous Iudge, euen the Lorde Christ, who shall come to iudge both the quicke & the dead: and to ende these long contentions in such sort, that he will

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## The triall of trueth.

4

render to those y<sup>e</sup> shall ouercome, the reward of eternall life, but to those y<sup>e</sup> shall be ouercome, euerlasting condemnation.

Thus far onely haue both sides proceeded in iudgement. Now then the question is, to which party the inheritance of euerlasting life, and the name of the true church is to be adiudged. Surely, the iudgement herof peremptorily belongeth onely vnto Christ, which he wil doe in that last iudgement & court, wherunto a thousand, five hundred, fourescore and eleuen yeres since, he hath summoned all the worlde, and which doubtlesse shall be held before it be long. But take heede O ye Kings & Princes, and inhabitants of the whole earth, that in the mean time ye take parte with the better cause, least if you be careles to decide this controuersie, Christ hereafter doe mightily iudge you in the last iudgement. And that this may be done by due forme of law, goe to I pray you, shew your selues indifferent Judges, and condemne not a cause being not heard, but if you haue heard the cause of the See of Rome with the right eare, (as was meet) doe you likewise heare the doctrine of the Gospellers with the left, least ye be found farre vnlike y<sup>e</sup> great Alexander, who heard y<sup>e</sup> speech of the accuser with the right eare, but kept the left eare stopped for the defence of the accused.

The matter lying in question.

Alexander.

First therefore I will rehearse the iudgement of both parties, out of the writings of them both, worde for worde: neither (trust me) will I adde or diminish any thing, which is not to be found in the same forme of words, in the booke of both sides. Next I will shewe the reasons wherefore the Gospellers doe refuse to admitte for Judges, the popes themselves, the Councils, fathers, traditions, & other such like witnesses, but would haue all the controuersies of the Church to be discussed by the written word of God. And then, if you shall vnderstand these thinges with conscience, and without partialitie, I will not be against it, but that you may embrace and follow that which is better of these two. As for the first point then of our discourse, the controuersies

The setting downe and diuision of this Treatise.

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## The triall of trueth.

The iudgement of the Gospellers, and of the Catholicks, concerning the cheefe points of faith.

uerities of each side, concerning the cheefe articles of faith, doe stand thus.

### 1. Of the Scripture.

The reformed Church professeth that there is nothing necessarie to saluation, which is not contained in the canonicall Scriptures.

But the Church of Rome saith, that the scripture is mained, vncertaine, like to a nose of wax, to a leaden rule: that without the authoritie of the Church it hath no more strength then Aesops fables, that it is the cause of heresies applyable to time, and that therefore the common people are to be restrained from it.

### 2. Of Traditions.

The reformed Church beleueth, that neither a council, nor any of the fathers, no, nor a company of Angels, must be credited, if they teach any thing contrary to the written doctrine of Christ.

The Church of Rome professeth, that Traditions not written, are to be receiued with the same reuerence that the holy scriptures be, as the ground of faith, without the which the authoritie of the scriptures would vanishe into smoake, and were not woorth a straw.

### 3. Of the Lawe.

The reformed Church affirmeth, that men cannot perfoyme the law of God, but by the imputation of the righteousness of Christ, and that all things are sinnes, which are committed against the said Law.

But the Church of Rome teacheth, that the law may be so fulfilled, that men may also doe superfluous and vndue woorks, and that all which is against this law, is not sinne, as concupiscence.

### 4. Of

## The triall of trueth.

5

### 4. Of Sinne.

The reformed Church beleueth, that both the want of originall righteousness, and concupiscence, and whatsoever is contrarie to the lawe of God, is sinne, and maketh men guiltie of the wrath of God.

The church of Rome saith, that concupiscence and originall sinne, is not properly sinne, neither deserueth the hatred of God, or any smarting punishment and penance.

### 5 Of free will.

The reformed church beleueth, that men haue no free will left them in those things which belong to obtaine saluation, except God by his holy spirite doe againe stirre, and quicken it.

The church of Rome saith, that a man may by the pure powlers of nature, loue God aboue all, and that also being in mortall sinne, hee may by proportion deserue to haue grace powred into him.

### 6 Of Iustification.

The reformed Church beleueth, that the elect are iustified by faith onely in Christ, without the woorks of the law, yet so, that that faith be not naked and dead, but liuely and effectually by the woorks of charitie.

The church of Rome denieth that men are iustified by grace alone, and by the imputation of Christs righteousness, but that there is required thereunto, as a necessarie meanes to obtaine saluation, the keeping of the law.

### 7 Of the Mediator Iesus Christ.

The reformed church beleueth that there is one mediator

four



## The triall of trueth.

*Isa. 53. 1. Tim. 2.* four betweene God and man, euen Iesus Christ, God and  
*Aug. li. 10. cōfess.* man, who by his death blotteth out the sins of the faithfull,  
*c. 42. in lo. ho. 84.* & by his resurrection purchaseth for them cuerlasting life.  
*Amb. de Jf. & Jac.*

*Hort. ani. cap. art* The Church of Rome affirmeth, that Christ died onlie  
*6. de sal. pa. 239.* for originall sinne, and that Christ alone is not the media-  
*Lom. li. 4. dist. 45.* tor, but other he-saints, and she-saints also.  
*Rom. dist. 45. art. 2*

### 8 Of the sacrifice of Christ.

*Heb. 10. i. Io. 2.* The reformed Church beleueneth, that the faithfull are  
*Heb. 9. 1. sa. 53. &* reconciled to God the Father, by the onely Sacrifice of  
*63. 43. ro. 3. act. 4* Christ.

*Con. Trid. ses. 6. c.* The Church of Rome saith, that the death of Christ, is  
*2. cas. rom. pa. 11.* not the alone propitiatorie Sacrifice, but the masse also is  
*Gab. Bi. dist. 12.* one, which blotteth out the sinnes, and taketh away the pu-  
*Lind. li. 4. p. 375.* nishments both of quick and dead, and is profitable to pro-  
cure all spirituall and tempoꝛall blessings.

### 9 Of Penance, and repentance.

*Ephes. 4. Rom. 3.* The reformed Church beleueneth, that such repentance is  
*Io. 1. Psal. 19. E-* accepted of God, wherein there is the mortifying of the old  
*say 53. Psal. 5.* man, and the quickning of the newe man, proceeding from  
a liuelie faith.

*Lom. li. 4. dist. 16.* The church of Rome teacheth, that for the obtaining of  
*cas. ro. pa. 442.* saluation, there is such a repentance or penance requisite,  
*comp. theol. 6. cap.* wherein there is a sufficient contrition of heart, confession  
*24. cō. trid. ses. 4.* of mouth, and satisfaction of woꝛke, by the which, saluation  
*And. li. 19. c. 23.* may be gotten.

### 10 Of the Church.

*Ioh. 10. Ephes. 2.* The Gospellers say, that there is the true church, where  
*1. Cor. 3. Mar. 28* the word is purely taught, the sacraments rightly admini-  
stred, and obedience yeldded to the outward Discipline.

The

## The triall of trueth. 6

The Romanists teach, that the certaine markes of the Church, are: first, agrément in publike doctrine, and out-  
ward seruice: secondlie, the personal succession of Bishops:  
Thirdly, the acknowledging of the Pope.

*Sor. def. car. de ec-*  
*cle. pag. 291. ius*  
*Can. di. 4. Trid.*  
*con. ses. 5. cap. 2.*

### 11 Of Councils.

The reformed Church denieth, that she is bound vnto  
Councils, but vnto the witten word of God, from which,  
if Councils and Fathers doe swarue, they may be deceiued.

*Mat. 18. Gal. 1. 1*  
*Luke 11. 1 Cor. 2.*  
*Psal. 116. 12. 6*

But the Church of Rome tieth her selfe to general coun-  
sels, as to those which can neuer erre.

*Taf. art. 1. p. 5. Sor*  
*as. car. de consil. 1*

### 12. Of the Sacraments.

The reformed Church acknowledgeth but two Sacra-  
ments, ordained by Christ: namely Baptism, and the Lords  
Supper.

*Mat. 28. Mar. 16*  
*1. Cor. 11.*

*Aug. ep. 218. ad*  
*iannar. lib. 3. de*  
*doct. chri. cap. 9.*  
*Trid. confes. 7. cap*  
*1. ses. 7. cap. 8.*  
*Lind. li. 4. cap. 57.*

But the Church of Rome teacheth, that there are seuen  
Sacraments, which minister saluation by the bare perfor-  
mance of the outward action, without any good affection in  
the receiuer, and also patcheth vnto them, Ceremonies un-  
knownen to the scriptures.

### 13 Of Martirdome.

The reformed church teacheth, that the afflictions of the  
Godlie, are either corrections for certaine sins, or troubles  
of triall, or testimonies for confirmation of the truth.

*Rom. 8. Psal. 111*  
*1. Tim. 2.*

But the Church of Rome teacheth, that the martirdoms  
of the Saints, are a sacrifice for sinne, and that they deserue  
an easing of eternall paines, and life euerlasting.

*Lind. li. 4. cap. 73.*  
*con. trid. ses. 4. cap*  
*9. Th. Aqu. li. 44*  
*dist. 4. art. 3. soc.*  
*as. car. de eueh.*

### 14 Of the Magistrates.

The reformed Church teacheth, that the ciuil magistrate  
ought

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## The triall of trueth.

*Pfal. 32. Rom. 18* ought to procure, not onelie outward benefites, but also the saluation of his Subiects by true religion.

*Sor. in Cath. Sch. idem in asser. Cath.* But the church of Rome teacheth, that Ciuill Magistrates are to be withheld from the care of religion, as Laie men, and that they are vnderlings to the Pope, and Prelates.

### 15. Of Mariage.

*Heb. 12. 1. Cor. 7. 1. Tim. 4. Chrysost. hom. 1. in Titum.* The reformed Church teacheth, that marriage is honourable amongst all men, the forbidding whereof is a doctrine of deuils.

*Ius. Can. dist. 28. Pig. Cat. Rom. pag. 552.* But the church of Rome teacheth, that married persons liue in the flesh, and that marriage is not lawfull for Ministers, but that it is more to be borne with, if that a Priest (as they speake) keepe whores, then for to enter into lawfull marriage.

### 16. Of mens constitutions.

*Col. 2. Mat. 19. 1. Io. 1. Ephes. 2. Gal. 3. Mat. 15.* The reformed Church denieth, that confirmation, ex-treame unction, and such other constitutions of men, are agreeable to the word of God.

*Con. Trid. ses. 7. can. 1. cat. Rom. pa. 319. 499. Con. Trid. ses. 4. can. 1. 274. Grat. ca. 1. dist. 5.* The Church of Rome saith, that more grace is conueied to the faithfull by confirmation, then by baptism, & that extreame unction doeth minister spirituall grace.

### 17. Of vowes.

*John 1. Heb. 10.* The reformed religion affirmeth, that a man is iustified by no other meanes but by faith in Christ.

*Sor. ass. Cath. And. pa. 11. Extravag. Aquili. 44. 43. Col. 2. Galat. 5.* The Romish religion saith, that the bolwes of chastitie, pouertie, and obedience, doe deserue euerlasting life.

### 18. Of holie daies.

The reformed church teacheth, that she is not bounde to

## The triall of trueth.

7

to holy daies, and is satisfied with those daies that God hath appointed. *1. Cor. 7.*

The church of Rome teacheth, that the keeping of holy daies, (even without the ease of offence) may not be omitted without sinne, and that many holie daies are to be celebrated for the praying vnto, and worshipping of Saints. *Lind. 1. 3. c. 27. Con. Trid. ses. 3. can. 6. In Bel. cap. maiest. 1548. edita.*

### 19. Of holie water.

The Gospellers beleeue that their sinnes are wiped away onely with the blood of the Messiah. *Rom. 3. Act. 4. 6.*

The Romanistes beleeue, that there is not only a diuine force in their holy water, but also that it worketh health, driueth out deuils, and pserueth all things. *And. li. 3. pag. 326. 324.*

### 20. Of praier.

The reformed Church beleeueth, that God the father with the sonne, and the holy Ghost, is alone to be called vpon in spirite and trueth. *Ex. 20. Mat. 4. Act. 14. Apo. 22. 1. John 4.*

The church of Rome saith, that all angels and Saints are to be prayed vnto, and assigneth them seuerall offices, that Saint Leonard should deliuer captiues, Saint Valentine should geue health, that Rome should haue Peter and Paul, Hungarie Saint Marie, Compouella Saint Iames, for their patrones and protectors. *Ecchius in Ench. Lom. li. 4. dist. 46. Con. Trid. ses. 6. cap. 3. Lind. li. 3. cap. 32. Bon. dist. 459. 3.*

### 21. Of reliques and images.

God commandeth that none should be worshipped, and called vpon, but himselve. *Deut. 4.*

The Pope commaundeth the worshipping of the reliques and pictures of Saints. *Con. Trid. ses. 4. 1. Tim. 4. Col. 4. Rom. 14. Mat. 15.*

### 22. Of fasting.

The reformed church saith, that the forbidding of meats vled



The triall of trueth.

used upon certaine daies, is a doctrine of Devils.

Soc. esser. Cath.  
de eum.

The church of Rome teacheth, that fasting is a worke that maketh satisfaction for sinnes, whereby the merite of Christ is applied vnto men.

23. Of pardons.

1. 70. 2.

The reformed church belaueth, that the bloud of Christ  
alone, is a propitiation for our sinnes.

Tetzcl. prop. II.  
46.64.62. ex-  
tranag. leg. iii.  
9. clcm. 6.

The church of Rome teacheth, that men by the Popes pardons may obtaine, not onely forgiveness of tempoꝛall and eternall punishments, but also saluation.

24. Of the Popes supremacie.

Ephes. 4. Col. 1.

The reformed church acknowledgeth but one head,  
namely, Jesus Christ crucified, & now reigning in glory.

Cont. Flor. Io. de  
sur. crem. l. 3.  
c. 64.  
Fel. l. I. cent. Rõ.

But the church of Rome acknowledgeth Christ for the  
inuisible head, and the Pope for the visible: who also excel-  
leth the Emperors, as farre as the sunne doeth the moon, or  
golde lead: who is greater then Moises, and Paul, equall to  
Peter, who is a God, and not a man: who may dispence a-  
gainst the foure first Councels, and against the woords of the  
Gospel, &c.

25. Of Spirituall assurance.

*Psal. 26. Mar. 9.  
Rom. 8.*

The reformed church beleueth, that the faithful should not doubt of their saluation.

Ant. Pag. 4 tit.  
6. cap. 267.

The church of Rome saith, that they must alwais dout.

26. Of Antichrist.

1. Io. 2. Mat. 24.  
Dan. 12. Apo. 17.  
2. Theff. 2.

The reformed church beleueth that Antichrist is come  
alreadie, and is he that denieth that Christ is come in the  
flesh

The triall of trueth.

8

flesh, or hee that indgeth erroneously of the nature and office of the Messiah, whose seate is in the Citie situated vpon seven hills.

The church of Rome looketh for Antichrist out of Babylon, of the tribe of Dan, who shal raigne thre yeares, and shalbe killed in the mount Olivet.

27, Of Purgatorie.

The Gospellers beleeue, they shal passe presently, from *Ioh. 5. Apoc. 14.*  
death, to life euerlasting.

The Romanists teach that there is a fire of Purgatory, so that there are five distinct rooms for soules, to wit, hell for the damned: the second place for children dying unbaptized: the third Purgatorie: the fourth Limbus patrum: and the fifth, the chiefest heauen.

*Cat. Rom. pa. 127  
comp. The. lib. 7.  
ca. 3. Ingel. Stad.  
Propos.*

This is the doctrine of both parties, the deciding of which controuersie the See of Rome would submit to Popes, counsels, fathers, the Church, and traditions. But the Gospellers refuse these iudges, and alleage their reasons why they reiect each of them, the which that you would patiently heare, I entreate and beseech you, as you will be saued (good Readers) whosoever of you, in this priuat and domesticall war of disagreeing brethren, are desirous to take parte with the better cause. And as for the first sorte of Iudges: The defendants say, that they cannot admitte the Popes for iudges of this controuersie for most waightie causes, for they say that they haue beene not only long since accused, but also proued guiltie by the greatest part of Christendome, namely, England, Scotland, Denmark, Swethelande, the greater parte of Germanie, Heluetia, Fraunce Transilvania, yea and of those Churches and countreyes also which in Africa, Egypt, Syria, Greece, the East, and

The Popes can  
not be judges  
of religion, for  
eight reasons.



## The triall of trueth

and other coastes of the world doe reckon themselves amongst the Christian Churches, they haue, I say, by all these, bene conuicted of eight most heynous crimes, that is to say, of impietie, of prophane irreligioulnes, of vsurped Tyranny, of corrupting Religio, of Sacriledge, of Church pillage, of vnreuerent and vile abusing of Princelie Maieftie, of Rebellion and conspiracie, of Antichristianitie: and of eight noxious and abominable vices in manners.

1. Prooue of the impietie of Popes.

*Dist. 96. c. satis. ca. quonia. de. immunit. 6. Dist. 39. 4. c. si. Papam. Phi. Dex. cos. 137. No. 3. vol. 1. fason. conf. 145. No. 2. vol. 1. Bal. lib. ult. c. sen. Fel. ca. ego. No. de Iure.*

2. prooue of impietie.

*Benon Caridinalis.*

*Raphael. volat. terran.*

As for the Impietie of prophanenes of the Popes, they say that they will prooue it by three reasons. First in that they plainly arrogate, and challenge vnto themselves a certaine Deitie or Godhead. For there are expresse writings of theirs, wherein it is affirmed, that they are Gods, that they are subiect to no man, that they are the husbands of the Church, that they can dispence against the Apostles, and their rules, that they may be against, aboue, & without lawe, that they are inuisible Gods: and finally that none ought to demaund why they doe so, although they dayly hurle, and drawe whole heapes of soules to hell.

Secondly they proue the impietie of Popes by this, that they haue often times made a mocke even of their owne Religion. For Gregory the seuenth brought one to this resolution by promising him mony, that by letting downe a beame vpon the head of the Emperour Henrie the third, while he was praying in the Church, hee should crush him to peces. Which while the executioner of this mischeefe made hast to doe, the boord breaking vnder the beames, both the stone, and the Popes man fell downe. The same Pope Hildebrand asking counsell at the Devils against the Emperour, was not afraide to cast the Sacrament of the Lords body into y<sup>e</sup> fire: the Cardinals speaking against it: which thing the Bishop of Parme did openly publish. Siluester the second obtained the Popedom by the magical artes of the Devils: vpon this condition, that after his death he would giue him selfe wholly to them. Sixtus the fourth

## The triall of trueth.

9

fourth caused Bandinus Iulianus to be murdered by treacherous persons in the Church giuing them a watch-word by the host. For, that the Popes set nothing by their host, is euident by this, that they cause it to bee borne before them as a messenger of their coming, being put vpon a hackenay, and committed to a horse-grome.

*Io. Mon. li. de Relig. pa. 101.*

Thirdly they say, that the impietie of the Popes is declared by this also, that they haue set vp aboue threescore and five Religious orders, each of which haue their seuerall fashions of hooded attires, and their distinct rules and rites of Religion. The number of Priests in these orders is thought to amount to five hundred thousand in Europe onely: which may easily be gathered by this, that the Generall of the Franciscanes did often times promise the Pope thirtie thousand men of warre, that might doe seruice in the field, without any hinderance to their church-seruice.

*Sabellius Ennead. 9. li. 6.*

But amongst other orders, the Franciscans and Dominicans are taken to excell, whereof the former (beside other fables conteyned in the booke of conformities) are not ashamed to call vpon their Captaine with this verse,

*See the booke of conformities, fol. 288. col. 4. & 231. col. 1.*

O Frances, Iesus typicall, or second Christ, the guide  
Of Minorites, who rulest them, that they goe not aside:  
Graunt vs in heauen euermore, with thee still to abide.

And the later doe not sticke, not onely to compare their Dominick with our sauour Christ, but also to prefer him before him in many points. There be published the legends of the Saints, and sundrie other bookes, of the lying & counterfette miracles of Stanislaus, Adelbert, and other men. Which bookes because the popes haue authORIZED, and exhibited them to all Christendome, to be embraced with as great reuerence as the Scriptures, hereby they also iudge them to be gilty of impietie.

*Anton. in hist. par. 3. tit. 23. c. 24.*

*Anton. tit. 23. §. 17. fol. 197.*

The second cause for which the Gospellers denie that they will acknowledge the popes for their Judges, they alledge to be the Anne of tyrannie vsurped ouer the Church.

D

For



## The triall of trueth.

For first he seeketh to be intituled the head, husband, and vniuersall Bishop of the Church, which, it is most certain, agreeth to none but Christ.

Secondly, in that they haue chalenged vnto themselves dominion ouer the whole world, and all ciuill magistrates: for as for the donation of Constantine, wherby they confirm their souerain authoritie, besides that Antoninus bishop of Florence, N. Cusanus, L. Valla, Volateranus, Abneas Siluius, and other writers more, which in other pointes were great proofes for the papacie, were not afraid some late hundred yeares since, to disproue it, the Gospellers auouch, that they can also conuince it of forgery, by these reasons: For first no approued writer maketh mention of this donation, sith Eusebius and others, doe witness that Constantine did deuide the three coastes of the world to his three sonnes, sith the instruments or deeds of grant set forth by Volateranus, and in the decretals, doe far differ, and their stile is much unlike, sith it is ridiculous that Peter & Paul should appeare to Constantine in a dreame, and that he should worship the gods, sith Constantine neuer had the leprosie, neither was he baptized at Rome by Siluester, but at Nicomedia by Eusebius, sith it is wicked to say, that the hand of god was laid on Constantine, sith he could not geue greater iurisdiction to the pope, then he had himselfe, neither could geue him autoritie ouer the patriarch of Constantinople, there being then no such citie: and finally, sith those giftes which in that euidence are saide to be geuen to the pope by Constantine, are the badges of Antichrist: By al these senerall, and those most forcible demonstrations it is concluded, that y same donation was not granted by Constantine, but forged by the popes.

Now in those words which Christ spake to Peter, & other ministers of the word, that they should feed his shep, he appointeth to them, not a ciuill iurisdiction, but a church-ministerie: for in another place he nippeth, and beateth back the pride & ambition of the apostles, desiring superiority, when he saith, The kings of the nations beare rule, but it shal not be so with you.

Yea,

## The triall of trueth.

10

Yea & the Canons also haue expressely forbidden the Bishop of Rome to be called The chief Bishop, or the vniuersall head of the church. Wherfore they say y they are conquered with their own weapons, sith they claime to themselves this dominion by diuers, & those also contrarie titles.

The third cause why the Gospellers refuse to stand to the iudgements of the popes, they alledge to be this, that they haue corrupted Religion, and haue most grossely erred notably in maners, but also in doctrine. For there are decrees extant concerning the popes, that they are not men, but Gods, that they may not be iudged by any mortall man, y they may dispense against the Apostle, chaunge the nature of things, make somewhat of nothing, make righteousness of vnrighthousnesse: But in the meane space how true these things are, the matter it selfe doth shew. For the Lord himselfe witnesseth y there is but one forme of Religion, namely that which is recorded in the writings of the Prophets, and Apostles, whereunto nothing may be added or taken away, no not by an Angell. But the pope teacheth that y order of the church consisteth in the traditions of our forefathers, of the which sort are Agnus Deis, churshening of belles, prayers of Saints, single life of priests (as they call them) the taking away of the cup in the Lordes Supper, the vsing of a strange tounge, the Masse, pardons and other such stufte: the which although they affirme to haue bene conuayed ouer to them from the Apostles by tradition: yet that most of them were inuented by them selues, the records of auncient stories doe plainlie proue. For pope Innocent forbade the cup in the Lordes Supper by the decree of the Councell of Laterane, and instituted the Easter-Communion: But Eugenius the fourth decreed the contrarie. Innocentius the third, and Honorius the third, ordained that the Sacramentall bread should be curiously kept in the church for sundrie vses: But pope Clement would not suffer it to be reserued to the next day.

Dy

Vitel-

*L. si quis decre. de petit. Hared. l. i. c. de furt. l. Titus D. 99.*

The third reason of insufficiency.

*Dist. 96. satis euidenter. Can. 9.*

*Quaest. 3. Dist. 34. Can. Lec. in Dist. 82. Can.*

*Presbyter. Lib. 1. Decret. Greg. tit. 7. Can. 5.*

*10. 14. 2. Tim. 3. Mat. 15. Jer. 7.*

*Iren. Epist. 4. Athon in prin. Lib. 2. Co. Grec.*

*Con. Trid. sess. 4. c. 1.*

*Li. 1. Cer. Pon. suc. 7.*

*See the complaints of Maximilian of the cuppe of the Lords Supper Lib. 3. Decret.*

*Greg. tit. 41. C. 2. san. cu. Dist. 2. de consec. can. presb.*

*When and by whom the Popish ceremonies were ordained.*

*Of the reseruation of the Sacrament.*

*Of the Masse in Latin.*

The first proofe of tyranny vsurped.

The second proofe of tyrannie.

The donation of Constantine is proued counterfet by tenne reasons.

*1. part. hist. tit. 8. cap. 1.*

*l. de con. Cath. 3.*

*In dialogo quodam.*

*See Socrat. The. Enag. Ruffin. Orus. Bedam.*

*Zozin. hist. par. 2. Vol. li. Geor. 3.*

*Alber. Kran. in Sax. li. 2. ca. 1.*

*Marcil. in defe. pac. cap. 11.*

*Mani. li. 1. de pl. cap. 30.*

*Eus. de vis. Con. Ruff. l. 1. c. 11.*

*Socr. l. 1. ca. 39.*

*Vincen. l. 24. hist.*

*The exposition of Christes words.*

*Barnard. l. 2. de Conf. Nic. l. 8. c. 4.*

*Aug. in 10. tract. 10. & 124. & de ver. Dei ser.*

*20. Cyril in dial. de Trin. l. 4. Amb in epist. ad Ephe.*

*c. 2. Chrysost. ho. 55. in Mat. Bar. Epist. 230.*



## The triall of trueth.

Vitellianus the second, and Agatho the first, appointed the Masse to be said in Latin: Nicolaus the first suffered the Slaunions and Polonians to haue Masse said in their own tongues. Alexander the second decreed that Masse said by a priest that kept a concubine should not be heard: But Lucius the third allowed it. Siricius, Pelagius the second, and diuers others condemned the marriage of priests: But Pius the second hath left in writing to this effect: that it seemed there was great reason to debarre the priests from marriage, but there was greater reason for the restoring of it againe.

Leo the first, Gregorie the second, & third, & many others allowed the worshipping of Images: But Iohn the 22. did most fallie hate Images & Pictures. Boniface the 4. graunted the Monckes authoritie to preach, baptise, and absolve: Gregory took it from them. Iohn the 24. held for sound articles of faith, that the Apostles neuer vlosed pouertie, and single life. Pius the second said that Friars were the devils bondslaves, in this double verse.

The deuill of hell himselfe dare not that thing to enterprise,  
Which shameles Moncke, & beldame old, with craft fraught, will deuise.

Pelagius the first ordained that clerkes should bestow euerie day seuen houres in Canonically prayers. Gregorie the first commanded that they should giue themselves not to chaunting, but to preaching. Calixtus decreed that it was not lawfull to dissent from the church of Rome: Fabianus affirmed the contrarie.

Bonifacius the 8. commanded that the yeare of Iubilie should be kept the hundreth yeare: Clemens the 6. brought it to the fiftith, Boniface the ninth to the thre and thirtith, Sixtus the fourth to the five and twentieth yeare. Hadrian and Leo the third graunted Charles the right to chuse the Popes: but Stephen the fourth, Hadrian the fourth, and Sergius the second gaue it to the Clergie, Senate and people of Rome: Leo the 8. graunted it againe to the Emperour, Alexander the 2. gaue it to the Cardinals onelie: And

at

## The triall of trueth.

II

at length Maud the whore promoted Victor the third, and Vibane the 2. to the popedom, as also Theodora the whores chose the Popes. rish Ladie of Rome did Iohn the eleuenth, and Marozia Ticinensis. Lib. 2. cap. 13. the strumpet, Sergius the third. Antheus decreed that none should be made Pope, except he had first bene Bishop.

Constantinus the second, and Benet the eight, were lay men: Benet the ninth, Iohn the one and twentieth and many others did not so much as know their letters. Gregorie the first forbade on fasting dayes the vse of fleshe, milke, chese, butter, and egges: But Eleutherius decreed that no man should superstitionlie refuse any meates. Innocentius the third enioyned men auricular confession: But Nestarius the Patriarke of Constantinople, for adulterie committed vnder colour thereof, did vtterlie abolish it.

Honorius the third decreed that the Sacrament should be lifted vp: Gregorie the ninth that at the time of elevation the bell should ring, Innocentius the fourth, that men should then kneele downe. Zephirus ordained glasses in steede of wooden vessels: Urbanus golden, and silver-cuppes in steede of glasses. Nicolaus the first barreth Emperours & kings from the Counsels as laymen: But Marcellus, Damasus the second, and Iulius doe admitte them.

Stephanus the third did solemnelie repeal and disanull the Actes of Constantine the second: so Stephen the first abrogated the decrees of Formosus, Romanus the first the deedes of the said Stephanus: Theodorus the Actes of Romanus: Damasus the decrees of Liberius: Paulus the second, the constitutions of Pius the second: Behold the goodly traditions of the Apostles: behold the Christian Religion kept pure by the Bishop of Rome. And what shall we say to this, that Honorius was an hereticke of the sect of the Monothelites: Liberius was an Arrian: Marcellinus sacrificed to Idols: Anastasius was a Photinian, Iohn the two and twentieth held that the soules of the wicked did sleepe till the day of iudgement.

D iij

The Iohn Gerson.

Of the Masse  
of such as kept  
concubines.  
Dist. 32. preter  
hoc, i. e. Nullus.  
Of the life of  
Ministers.

Of Images.

Of Monckes.  
Caus. 16. Quest.  
1. ad i. cimus.

Dist. 92. can. in  
sancto.  
Of Canonically  
houres.

Of the yeare  
of Iubilie.  
Can. 11. Quest.  
3. qui omni po-  
tem.  
Decret. Sym cap  
8. Quest. 4.

Of the electio  
of the Pope.

Whores chose  
the Popes.  
Ticinensis. Lib.  
2. cap. 13.

Vnlearned &  
laymen Popes

Of auricular  
confession.

Lib. 5. decret. tit.  
38. can. omnibus  
vtriusque.

Of the eleua-  
tion of the Sa-  
crament.

De consec. Dist. 1  
can. i. e. i. e.

Dist. 95. canubi-  
nam.

Of the hatred  
between pope  
and pope.

Platina de vitis  
pontificum.

The heresies  
of the popes.

Flavius Blond. li.  
3. Rom. inst. Eu.

6. Breuiarij po-  
pular. lud. 12.

art. 72. Abbas  
vrsper. in vit.

Philip. nuper  
pag. 321.

Theod. Nihem.  
nacl 6. c. 37.

Alberic. lib. bene  
a Zeno. 18. &

quad. prascript.

Alphon. cor. her.  
Lib. 11. cap. 4.

Hiero. Mar. Ecc.



## The triall of trueth.

The fourth  
cause of insuffi-  
ciencie.

The fourth cause of refusall, the Gospellers alleadge to be Sacriledge and Simony: for the which they cannot admit the Popes for Judges: for it is apparant that for voided livings, preuentions, surrenders vpon fauour, commendations, dispensations for age, order, regularitie and bodily blemishes: for Aduousons, reuerfions, benefices when they shalbenext voided, for discharge from visitations, for making Apostolicall chiefe Potaries, and Registers, for the clause non obstantibus, for dispensations with secular Clarke, for repeales, for tollerations of Concubines, and six hundred other such choppings and marchandize: it is apparant I say, that by these trickes the Popes do rake more money yereely to Rome, then while the Romain Empire stood, the Monarchs of the whole worlde did exact of all the coastes of the whole earth.

The com-  
plaint of the  
French King.  
The com-  
plaint of Prin-  
ces.

There is to be scene in wryting, the complaint of the French King, that out of that Kingdome alone, the Popes did yereely fith forth 28. Tunnes of Golde. There are also extant the most greuous complaints of many Emperours, Kings, and Cleargie men also, wherin they crye out vpon the Church-pillage of Popes, the trueth whereof appereth by the example of Iohn the 22. who after his discease left behinde him 200. and 50. Tunnes of Gold in his priuate Treasurie: as Frauncis Petrarke, a very sufficient witnes surely, testifieth. Boniface the 7. when he saw that he could no longer abide at Rome in safetie, he carried away the chiefe treasures out of Peters Church to Constantino-ple by theft.

The wonder-  
full treasure of  
Iohn. 22.

Clemens the eight, and sundry others, were many times conuincend and proued guiltie of the said Sacriledge or church robbing, by their own fauourours. Gregory the 9. solde the Emperour his absolution, for an hundredth thousand ounces of Golde. Bennet the 9. mistrusting his state, solde the Popedome to Gregorie the 6. for one thousand and five hundred pounds of Siluer. The Symony of Alex-

der

## The triall of trueth.

12

der the 6. is manifest by that Epitaph which is yet common in every mans mouth.

Pope Alexander sets to sale, heauens, altars, Christ, for fee:  
He bought them first, therefore by right, sell them againe may he.

And now moreouer, how Leo the 10. by Tetzeli, and others by other Brokers, haue solde their pardons throughout the whole worlde, is better knowne then they could wish.

Pardons the  
occasion of re-  
formation.

The first cause of insufficiencie, the Gospellers affirme to be the crime of despitesfull abusing of Princely maiestie. For they proue by most faithfull Stories, that the Popes haue alwaies vsed the emperours, not only as vassals and tenants, but also as most vile and base slaues.

The first cause  
of insuffi-  
ciencie, name-  
ly the sinne of  
treason.

When Pope Hadrian alighted from his horse, and the Emperour Frederick called Aeneobarbus or Yellow beard standing by his horse side, for honours sake helde his right stirrope, the Pope chafing therat, all to berated him. But the Emperour being drenched in superstition, excused himselfe, that he had don it for want of skill to holde stirrops, fith that was the first time that euer he had that office to hold the stirrope. And when the Popes choller was more kindled by his excuse, I would know saith the Emperour, whether this kinde of seruice be of curtesie, or of duetie, & if it be of curtesie, who wil finde fault with negligence in him, that dooth it of his own accord: if it be not of duetie, I think it maketh small matter on what side a man come, so he come with deuotion.

C. Vn. sanc. ex-  
trauag. de maio-  
rib. & obed. Ca.  
I. extrauag.  
consuit. C. solis.  
extr. dema. &  
ob. Helmod.  
Chron. 5. Cla. 8.  
Naucler. Lib. 1.  
Gen. 79. Barnus  
in vitis Pontifi-  
cum.

The next day the Emperour met him againe, and hauing learned better manners by the check that he had the day before, holding the left stirrope of the Saddle, brought him into the Tents. This no doubt is a great proue of the vile abusing of Princes: but yet the Protestants saye that they will bring a greater. Alexander the successour of that Hadrian, had excommunicated & same Frederick, from the which curse whē Frederick desired to be discharged and absolved, the Pope assigned him a day wherein he should make his

The Empe-  
rour the Popes  
horseman.  
Nauclerus.  
Ger. 39. Barnus  
de vit. Rom.  
pont. Funeus  
in Chronol.



## The triall of trueth.

The wonder-  
full pride of  
the Pope.

Platina.

The cronicles  
of Fraunce.

The Pope  
surpeth both  
Swords.

Cuspinianus in  
vita Alberti.

Abbas vrsper-  
gensis in paralio-  
gonis.

his appearance in the great Church of Venice, when they were come thither in y<sup>e</sup> presence of a great number of Cardinals and Bishops, the Pope denied that he would absolve him, except firste he falling downe at his fete would craue pardon, which when Frederick had done, the Pope lifting vp one of his fete, and putting it vpon the Emperours neck, commaunded his Priestes to sing that verse out of the Psalme; Thou shalt walk vpon the Adder and the Serpent, and vpon the Lyon and Dragon shalt thou tread. The Emperour taking this reproach in very euill parte, answered, I doe not this to thee, but to Peter: but the Pope againe crushing the Emperours neck saide, naye, both to me and Peter. Neither is the storie of Phillip the faire, King of Fraunce, much vnlike herunto, whom when Boniface the eighth had cursed with bell, booke and candle, as a Schismaticke, and an heretick: yet the King ceased not from his enterprise, but when he had by manifest proofes proued him guiltie of horrible villanies, he caused him to be apprehended at Rome and cast into Prison, who when he had entered as a Fox, and reigned as a Lyon, he died as a Dogge. The same Boniface in the yeere of our Lord one thousand three hundred, when there was great flocking of people out of diuers Countries to Rome, because of the yeere of Jubilee, the first festiuall day shewed himselfe to the people attired in his Bishoplike ornaments: and the next day flaunting it in his Princelike robes, commaunded a naked sword to be borne before him, crying with a lowd voice, I am both Pope and Emperour, I haue both temporall and spirituall iurisdiction and dominion. And when as a few daies after Albert being made Emperour by the German electours, required his confirmation of him: at first he refused it, denying that an election made without his authoritie ought to be of force, but yet a little while after he agreede to the emperour vpon this condition, that he should with all speed by force set vpon the Kingdome of Fraunce.

Innocen-

## The triall of trueth.

13

Innocentius the third did so boyle in rancour, against Phillippe the Emperour, because hee had beene chosen against his will, that he often times saide, Either the Pope shall take from Phillippe his crowne & Kingdome, or else he, the Apostolical ornament, and dignitie from the pope. Clemens the first tould the Ambassadors, that hee would neuer pardon Lewis, vntlesse hee first surrendred his Empire, and yelded both him selfe, his sonnes and all that he had in to his hands, and would promise that he would take none of them againe, without the Popes leaue and fauour.

Besides this they further charge them, that where as Constantine the first, was the first that held forth his feete for the Emperour to kisse: Martine the first compelled the Emperour Sigismund; Iohn the two and twentieth Crescentius the Consul of Rome, and Bennet the third, the Emperour to doe like wise. Neither, doe they say, that this is to bee passed ouer in silence, that Innocentius, the third excommunicated Otho the fourth, Gregorie the seventh did the same to Henrie the fourth, Pascalis the second to Henrie the first, Hadrian the fourth, and Alexander the third to Fridericke the first, Innocentius the third to Phillippe the sonne of Fridericke, Gregorie the ninth to Fridericke the second three times, Innocentius the fourth to Conradus the fourth, and that specially for this cause, that they did not in al points satisfie the Popes lustes. And now mozeouer, there is no King, no Kingdome, no Prince whom the Romish papacie hath not challenged to bee her vassal and tenant.

Sixtly the Gospellers accuse the Popes of treacherie, and conspiracie, and proue both by most auncient, and also most weightie Histories, that the Popes in all ages haue wholly bent their might to this, that when they knewe that there was any debate growen betwene Princes, they might by certaine bready-bates of theirs, helpe forwards and increase the quarrel, and might also bargaine with one

Annales Gallie.

Marius in enses-  
bio. cap.

Abbas vrsper-  
gensis.

See for these  
thinges Platina.  
Marius. the  
Cronicles of  
Fraunce, and  
of the Empire.

Emperours ex-  
communicated

All kings the  
Popes seruants.  
Aug French lib.  
2. dednat. Const.  
pag. 138.

The sixte cause  
of insufficien-  
cie.

The cunning  
practises of po-  
pes.

C

of



## The triall of trueth.

of the sides: that if they got the kingdome of y contrarie facti-  
on by their furtherance, they should then acknowledge the  
Sec of Rome for the autho<sup>r</sup> of so great a benefit, and paye  
her an yearly rent. This legardemaine being once con-  
trived, presently the Prince of the contrarie side, was pro-  
claymed an Hereticke by the Pope, and his kingdome  
graunted to him that could first inuade it.

This matter will be more evident by examples. For  
although Lewis the twelfth king of Fraunce had given cer-  
taine Cities to Pope Iulius the second, yet notwithstanding  
he not satisfied with the gift, vexed him with the terrible  
thunderbolts of excommunications, as a schismaticke and  
an Hereticke, and laide open his kingdom to the spoyle:

But when he for sundry kinde of abominable vices, which  
anon shall bee handled, by a counsell called at Pisum, but  
interrupted by him, and translated to Lions, was suspen-  
ded from his Popelike function, he so raged with furie, that  
spedily leuying an Armie, he hastned into Fraunce, and as  
he ledde his hoaste out of the Citie, by the bridge of Ti-  
brys in his harnessse, he spake these wordes in the hearing of  
many thousand men, Sith Peters keyes stand vs in no stede,  
goe to, let vs drawe fourth Paules rustie sword: And there  
withall casting Peters Keyes into the riuer of Tybrys, and  
drawing his sword out of his sheath, threatned all cruel-  
tie to the French men, with a mighty hacking and gnash-  
ing of his teeth together.

Neither is the example of Phillip the french King, much  
vnlike hereunto, who when he had recovered no smal part  
of his possessions out of the English mens handes: Inno-  
centius the third, first sent two ambassadours into France,  
which might there rayse Rebellion: and afterwards so in-  
censed the Emperour Otho the fourth, and Ferdinand  
Carle of Flaunders, against the Frenchmen, that except  
with great stomacke and valure they had withstode the  
Popes practizes, they had even then lost their kingdome.

But

## The triall of trueth.

14

But what neede we olde examples, when fresh matters  
are in the mouthes of all men. For in the yeare one thou-  
sand five hundred, four score and five, Sixtus, the fiftē bishop  
of Rome, sent out his brutish thunderbolts against Henrie  
Bourbon, king of Fraunce and Nauarre, and Henry Bour-  
bon Prince of Condie, & their heires and successors, whom  
he banneth as heretikes, and committeth their kingdomes  
to the spoile.

Neither is that matter close, or vnknownen, which fell  
out very lately: For the same Sixtus the fifth, in the yeare  
of our Lord one thousand, five hundred, four score and nine,  
did solemnlie geue vnto Philip king of Spain, the realm of  
England, hauing condemned it for heresie. The Spaniard  
had furnished such a flæte, as might terrifie the Empero<sup>r</sup>  
of the Turkes himselte, and the sauage Princes of Africa.  
For they had (besides vessels of cariage) one hundred and  
thirtie ships, whereof threescore were of such hugenes, that  
there scarce passe any in the Ocean, to match them: and  
whereof foure, are thought to haue gotten the vido<sup>r</sup>y at the  
Gulfe of Arta. There were in them of most choise Soul-  
diers, of Italians, Spaniards, and Germanes, to the num-  
ber of thre and twentie thousand at the least, euen by the  
testimonie of the Spaniardes themselues: sixe thousande  
basse pæces. Besides this so great an armie, the King of  
Spaine had in Flaunders, fourtie thousand choise footmen,  
and twelue thousand horsemen: the monthly charges of  
which armie, came to fiftē hundred thousande crownes.  
But what did this so well storied flæte preuaile? What  
did this so great an hoast boote? Of these hundred and thirtie  
ships of warre, scarce thirtie went home againe, and those  
of the lesser sort: and of men of all sorts, scarce thre thou-  
sand, and those scarce hauing life or soule.

Now if we please to alledge their church-rebellion, and  
conspiracie, out of the records of histories, it will be appa-  
rant how the popes haue ben together by y eares amongst  
them-

The brutish  
thunderbolt  
of Sixtus the  
fifth, against  
Henrie king of  
Fraunce, and  
Nauarre.

The storie of  
the Spaniards  
viage into  
England.

To. Morellus in  
li. de eccles. ab  
Ab. Antichristo  
per eius excidii  
liberand.

The preparati-  
on of the Spa-  
nish fleete.

Bernardinus  
Mendoza, Am-  
bassador of  
Spain with the  
French king.

The successe  
of the Spanish  
viage.

The Popes  
chuse them-  
selues.

Arnobius Ferro.

Guilielmus Bu-  
daus de Asse. lib.  
5.

The Pope flin-  
geth away Pe-  
ters keyes, and  
draweth out  
Paules sword.



## The triall of trueth.

themselves also for the Papall preeminence. John the twentieth and fourth when he was Ambassadour at Borna with the armie, threated the Cardinales greatlie, except they should chuse such a Pope as might like him. And when as many had beene presented, and he would allowe none of them, beeing requested that hee would vschuse to signifie whom he would haue, giue me, saith he Saint Peters cloake, and I will giue it vnto him that shall be Pope: which beeing done, hee putting the cloake about his shoulders said, I am pope. Which although it offended the Cardinales, yet they were forced to agree to it. In like manner John the two and twentieth also, when the election was referred to him, made him selfe pope.

Yea moreouer they say, that they can make euident prooue that sometimes there haue beene foure popes together, sometime three, sometime two. For Victor, Alexander the third, Calixtus the third, and Pascalis held the popedome altogether in the raigne of Fridericke Barbarossa. And Benet the eight, Siluester the third, and Gregorie the first, were popes at once, so long till at length the Emperour Henrie the third deposed them all. Likewise Gregorie the twelfth, Benet the thirteenth, and Alexander the first, by their thunderboltes of excommunications challenged to them the papacie, and let slye their thunderclaps of cursings and bannings together.

Now how Stephanus the third stroue for the triple crowne with Constantine, Sergius the third, with Christopher, Urbanus the first with Clement the 7. Eugenius the 4. with Clement the 8. and many moe, whom it were tedious to rehearse, is made most euident out of their own stories. All which, whether they may not be rightly called by the name of conspiracie & rebellion, all men may iudge.

Seuenthlie the popes are said to be insufficient iudges in the cōtrouersies of Religion, because they are that Antichrist, who the holy Scriptures do witness to be the man of sinne,

*Stell: Venerus.*

*Plat. Linsprandus Massent. Vspersensis.*

Three Popes together.

Two heades at once in Rome

The seuenth cause of insufficiencie, namely Antichristianitie.

## The triall of trueth.

15

sinne, the sonne of perdition, setting himselfe against, and extolling himselfe aboue all that is called God, sitting in the temple of God, and bearing himselfe as God: The whose that is drunken with the blood of the Saints, sitting vpon the Beast on seauen hilles, that committeth fornication with the kings of the earth fighteth with the Lambe, and is overcome by him, and whom the tenne hornes or kinges shall at length forsake. For sith they challenge to themselves greater honours then Christ, and the ciuill States strates, and euen therein doe extoll themselves aboue God, sith they dispence against the Lawe of nature, and the commaundements of the Apostles, sith they exempt their dealings from the iudgement of any mortall man, sith they matche their decrees with Gods ordinaunces, sith they vsurpe vnto themselves power to translate, and establish kingdomes, sith they intitile themselves the head, the husband, the chiefe Priest of the Church, the cause of causes, and Lord of Lords: sith they sit in the Temple of God, being drunken with the blood of Saintes, & dwell in that Cittie situated on seauen hilles, which had dominion ouer the kinges of the earth, & sith all things which were foretold concerning Antichrist, agree to the Popes, neither shall there euer any other Antichrist come out of Babilon: by all these seuerall demonstrations, the Gospellers conclude, that the Popes are the very Antichrists.

Eighthe and lastly, the Gospellers will not admit the Popes for Iudges, as being whozemongers, tyrants, forcerers, Atheists, Murderers, Traitors, Poisoners and Bastards, & that they proue euen out of those popish writers, whose workes long before our time, being published at that very present when the things themselves were done, are now extant in all Countries.

And first they proue, that most Popes haue beene Whores, whozehunters, incestuous persons, & Buggerers. For Sergius the 3. was a continuall haunter both of other whores,

*2. Thes. 2.*  
The whole Chapter. *Iohan. Apoc. 17. 1. Cor. 5. 6. 2. Cor. 6. Eph. 2. Thes. 4.*  
The Pope proued Antichrist. The criers proclaim before the Pope, Bow downe, bow downe, fall on your knees. *Dist. 19. 22. 96.*  
*Bald. 1. vlt. c. res. cin. sent. Decim. 6. 1. de Constit. Felinus c. egor. de in. re.*  
*Eberhardus Sa. lib. Arch. lib. 7. Ann. 10. Auenti.*

The eight cause of insufficiencie: a heap of eight detestable vices.

Popes haue beene whozemongers and Buggerers,



## The triall of trueth.

Luitprandus Ti-  
cinensis. li. 3.  
cap. 12 de gest.  
Imperat.

Petrus Pre-  
monstraten. &  
Platina.

Ticinens. lib. 2.  
cap. 13.

Luitprandus l. 6.  
Mantuan.

Valer volaterr.  
Hier Marins in  
Eusebio caps.

Joan Iouianus  
Pon. Actius Sa-  
maritanus.

In Alphonf. li. 3.  
Platina Functi-  
on.

and specially of that notorious whoze Marozia, and begot by this latter, Pope Iohn the eleuenth, by abominable fornication. Iohn the 11. the Sonne of Lando the first, was promoted, as heire by the law of whozdom, to the Papacie, by Theodora the whozish mistres of Rome, so that oftentimes (I would spare chaste cares but that I would willingly vse the precise words of Luitprandus) the boyling in lust, would not only sollicite him, but also enforce him to lye with her. Iohn the 13. at a counsell befoze the Emperour Otto the first, was conuicted of many abominations, among which his beastly lust was the chiefe, namely, that he had committed incest with two sisters: that he had made his Lateran Pallace, a Stewes and bzoethel-house: that he had defiled Stephana his Fathers Minion, Rayneta a Widowe, and Anna, and her Piece also. When he had beene proued guiltie of these villanies by the Emperour himself, he was indeed deposed, but the whozes making a strong head of the Romain Nobilitie, restored him againe.

Alexander the 6. gaue leaue to Peter Mendoza the Cardinall of Valentia, that he should vse his Bastard the Marquesse of Zaneten, in stead of a prettie Minion. And what filthy whozedom this Pope himselfe vled, is manifest by that Epitaph of his daughter Lucretia.

Here lyes by name *Lucretia*, but in truth a whore past shame,  
Pope *Alexanders* daughter, wife, and Sonnes wife too, ô shame.

Ioan the 8. who was befoze called Gilbert, being begot with childe by a certain Cardinall, in going a solemne procession to the Church of Laterane, betweene the great Pillar, & Saint Clements Church, was deliuered of a man-childe befoze all the people, and there dyed of her trauaile: Whereupon Baptiste Mantuan hath these verses.

Here hang'd the woman which did faine, her selfe a man to be:  
Who was both whore and Pope at once, set vp in *Romish* See.

And

## The triall of trueth.

16

And therfoze as an other saith.

By meanes hereof to Peters keyes, not any may attayne,  
Except that first to haue his ware, by prooffe it be made playne.

Why then in these our dayes see we, this custome so neglected.  
Bycause each one a man to be before is now detected.

Iulius the second is reported to haue committed buggrie with two noble yong men, whom Anne Duene of France had committed to the gouernement and educatiō of Robert the Cardinall of Nauata, & with many others. Innocentius the 3. was such a filthy beast, that he did not forbear y Cardinals theselues: whose buggry also Iohn de Casa a Florentine, Archbishop of Beneuentū, imitating (for feare of whose crueltie Francis Spire denying the trueth, dyed in horrible desperatiō) this man I say, writ a Poeme in Italian verse in the commendation of buggrie, which he calleth a heauenlie exercise, and saith, that he was maruailouslie delighted therewith, and that he vled no other loue-recreation.

Sixtus the fourth, set vp a stewes at Rome, and appointed it for both kindes of harlots, as well boyes, as queanes, and graunted free vse of buggrie to the Cardinall of Saint Lucie for the thre boater monethes of the yeare, adding the clause, Let him haue his suite. Iohn the twentieth foure, for buggerie, fornications, and such other his abominable vices, being deposed from his Popedom at the Counsell of Constance, was kept in prison thre yeares at Heydelberge. Clement the eight was accused in a Treatise vpon the articles of the maisters of Paris, that he was a Bastard, a poysoner, a buggerer, a whozemonger, and a worker of all mischief. Paulus the third gaue Iulia Farnesia, one of his sisters, to Alexander the first, to be defiled, that he might be made the Cardinall of Hostia: and poysoned the other sister, which himselfe haunted, bycause hee saue that she loned others better then him. The same man commit-

E iij

Ianus Pannonus Episcopus  
quinque Eccle-  
sienfis tēpore D.  
Matthie Regis  
nostri.  
Vide Comment.  
Magist. Eari-  
ensi.

Grebellium.  
Georgium Li-  
lium.  
Vergerius Epi-  
scopus, Lusitani-  
politanus.  
The book was  
Printed at Ve-  
nice, by Troia-  
nus Zaninus.

Iohannes Riui-  
us, Iohānes Re-  
sis, Baptiste Mā-  
l. b. 4. Alphonf:  
Volater. in decla-  
rat ad Lou.

Valer.  
Anselmus.  
Vergerius.  
Agripa.



*Marius. Eusebius  
capit. Paulus  
Verger.*

*The admirable  
crueltie of the  
Popes.*

*Luitprandus in  
his whole sixt  
booke.*

*Plat. & Val.*

*Ansel. Stella.*

*Granzius. Vice.*

*lius.*

*Vrie. Ansel. Vo-*

*lat. Marul.*

*Luitprand. lib. 3.  
cap. 12.*

*The popes Ma-  
gicians.*

*Hier. Mar. in  
Euseb. Val. Pan-  
ning.*

fed incest with his daughter Constantia, and his Neece Laura Farnesia, and had fourtie and five thousand whores set downe in his note-booke, that he might haue a monthly tribute for their fornications. There might many more examples of filthinesse be alleaged, but that it is to bee feared least the eares of the Godly, and honest-minded should be offended with such detestable abominations.

It followeth therefore to bee proued, that the Popes haue bene outrageous Tyrants. Iohn the thirteenth, be- reaued some of his Cardinals of their eyes, some of their tongues, some of their handes, some of their noses, and some of their prauities. Boniface the seventh took Iohn the fifteenth by treachery, plucked out his eyes, & shutting him vp in prison, furnished him to death, and so gotte the Popedom. Vrbanus the sixt ordaining new Cardinals, cast seven of the olde in prison, and putting five of them into a sacke, drowned them in the water. Innocentius the eight, sent by collusion and secret agrément, the Citizens of Rome that exhorted him to peace, vnto his Nephewe Lewis at the hospitall of the holy Ghost, who presently slew two of them and tumbled them out at the window, saying, that there was no way but this to end schismes.

Sergius the third, caused the body of Formosus, 8. yeares after his buriall, to be taken out of the graue againe, and being placed in the Papal Throne, to haue the head stroke of, and the three fingers that were left, (for two were cut away before by Stephen the first) to be cutte of, and toge- ther with these, the whole body to bee cast into the riuer of Tybris. A monstrous out-rage and furie.

Thirdly they proue that the Popes were Coniurours, or practicers of magicke. For Alexander the first made a bargain with the Deuill, that hee might haue the Pope- dome. Paule the third, was a chiefe doctor amongst the Sorcerers or necromancers. Bennet the ninth in certaine wordes vsed to call vpon certaine wicked spirits by necro- mancie,

mancie, and by his magicall practises brought women to his bed. Iohn the thirteenth called vpon the deuils for good luck, when he plaide at dice, and vsed to drinke to them.

Fourthly, it is proued that the Popes haue bene pro- fane, and irreligious. For Leo the tenth, when vpon a time Peter Bembus alleaged a certaine matter out of the Gospell, answered, what good that fable of Christ hath done to vs, and our order, all the worlde knoweth well inough.

Nicolaus the first saide, that it was more honest for a man to keepe manie whores secretely, then to liue openlie in the knowledge of men, with one wife. Siluester the second, while he was saying masse, being, at the noise of de- uils, sodenly taken with an ague, and vnder standing that he must now perforce his promise to the deuill, at the very pangs of death, requested that his hands, tongue, and pri- uities might be cut of. Gregory the seventh, at his very last gaspe, calling a Cardinall vnto him, pronounced himselve damned, because he had bredde hate and dissention betwéen many people, and had vniustly persecuted the Emperour Henric. Iulius the thirde, because his Physicion forbade him porke, brake out into this blasphemie; In despight of God. The same Iulius, because a cold peacock was eaten, which he had commaunded to be kept, fiercely raging, belched forth horrible blasphemie against God. And when one of the Cardinales that sate at the table, said, Let not your Holines be so much offended for so small a matter: The Pope answered, if God were so angrie for one apple, that he done our first parents out of paradise therefore, is it not lawfull for me, that am his vicar, to be angrie for a peacock, which is far better then an apple?

The fifth crime of most cruell murthre remayneth to be proued. Iulius the second, within seven yeares space, cau- sed aboue two hundred thousande Christians to be slaine. Gregorie the ninth, commanded the Emperors Ambassa- dors,

*Benno Card.  
The Popes,  
Atheists.*

*Vita Pontificum  
Exempla Hul-  
drici, & Angust.*

*Pet. Pre.  
Ben. Card.*

*Benno Cardina-  
lis.*

*Pant. Paul.  
Verger.*

*Vergerius.*

*The Popes  
murderers.*

*Mat. Paris.  
Huld. Hutten.  
Grebel. Gil. D...*

*chinius. Eras.  
Coler.*



## The triall of trueth.

See the Acts of  
the martirs of  
England,  
Fraunce, Ger-  
manie, &c.

The Popes,  
traitors, or be-  
trayers.  
See in the sto-  
ries how the  
Emperour was  
taken, and let  
goe againe, by  
the Souldan.  
*Naclerus.*  
*Bernus.*

7. The Popes,  
poysoners.  
*Vergerius &*  
*Agrippa.*

*Contarenius,*  
*Vergerius,* and  
such others.

*Petrus de vine-*  
*is. li. 6. Epist.*

dours, who brought him word of the recouerie of Ierusalē, to be killed, against the law of Nations. Clemens the fourth, commanded Conradinus, the king of Sicils sonne, to be openly beheaded, without any right, or reason. Now what needeth it to rehearse the infinite thousands of men, whom the Popes haue (for religions sake) with most cruell kinde of torments put to death in all countreies of the world.

Sixtly, they doe by a fewe examples proue, that the Popes haue bene traitors: for it would fill by a whole volume, to repeate all. Friderick the Emperour, at the generall assemblie of the States at Pozimberge, complained openlie before the Princes of the Empire, of the treacherie of Alexander the thirde, and read his traiterous letter, which he had sent to the Souldan, the Emperour of the Turkes. Gregorie the second forbade, that the accustomed tribute should be paid to the Emperour Leo. Alexander the sixt did sende to the Turkes for helpe against the Frenchman. Gregorie the ninth requested the Souldane, Emperour of the Turkes, that he should not surrender the holy land, nay, that he should doe his endeuour to kill the Emperour.

The seuenth crime, of poysoning, commeth now to bee proued. For Paul the third made away his mother, and his Niece, by poyson, that the whole inheritance of the Farnesij might fall to him. Alexander the sixt, did most Turkishlie, against the law of Nations, destroy, by poison, the brother of Gemenus Baiazetes, the Emperour of the Turkes, who was indeede taken, but redeemed againe by the Turke, for two hundred thousand crownes of golde. The same man also, while he purposed to poyson certaine Cardinales, and the Cup-bearers, by geuing him of the wrong Messell, had also reached him poison, he died together with the senators and Cardinales. Innocentius the fourth, caused poyson to be geuen to the Emperour in the host of sacramental bread, by a Masse Priest.

Eightly,

## The triall of trueth.

18

Eighthly they say they bee Bastardes. For Martine the second, was the sonne of Palumbus a conuring Priest, by a queane: Iohn the eleuenth, was the sonne of Lando the first, by an harlot: Sergius the third, begat Iohn the twelfth by Marozia that notozious whoze: Iohn the twelfth had Iohn the fourteenth by a strumpet: Leo a Priest begat Iohn the fiftenth: Gregorie a Bishoppe, begat Benet the eight, and Iohn the two and twentieth: Laurence an Archpriest begat Siluester the third: Robert a Moncke begat Hadrian the fourth: Gregorie the twelfth begat Eugenius the fourth: Leo the tenth, begat Clement the eighth: Innocentius the third, begat Gregorie the ninth, and Innocentius the fourth begat Hadrian the fifth, by filthy fornications.

And should almightie God haue left such horrible villanies unpunished? Nay surely, the Gospellers alledge both straunge monsters, and speciall punishments, whereby the Lord declared, that these monstrous abominations of the Popes did grieuouſlie displease him. For as for the first, namely monsters: in the dayes of Benet the third, at Vents, a deuill hidden vnder a priestes cappe while hee was sprinkling holie water, accused him in the hearing of manie men, that hee the night before had layen with the Deputies daughter. In the dayes of Paule the first, according to the prophesie of the holie Ghost, starres were seene to fall from heauen. While Iohn the twelfth held the See, there sprong vp a well of blood issuing forth in great abundance. When Sergius the fourth dyed, a certaine well was turned into blood. Benet the 9. was stiked by a deuill, to whom he had giue himselfe in his life time, in whose dayes there were seene great beames burning in the skie. Under Paschalis, both many other straunge things fell out, and also blood dropped out of loaves of bread at Spira. In the tyme of Lucius the third, which allowed seruice sayd by

If y

The popes ba-  
stardes and  
whores chil-  
dren.

*Sigebertus &*  
*Vincentius.*  
Monsters sent  
of God for the  
abominations  
of the Popes.

*Petrus Pre-*  
*monstrat.*

*Benno Card.*

*Abbas Vesper.*



## The triall of trueth.

red to his former place, at the length in the yere one thousand five hundred thirtie and foure, was stifled with the smoake of Torches, together with other Cardinals.

The definitiue  
and summarie  
causes of re-  
iecting the  
Popes.

*Distin<sup>ct</sup> 40.  
Canon. li. Papa.*

These therefore are the causes wherfore the Gospellers refuse to admit the Popes for Judges.

For first, they say that it is against the lawes of God and man, that the Popes should be both parties and Judges. For euen by the common iudgement of the Canonists, the Pope is not sufficient iudge, no although he were guilty of the crime of heresie only, but must be iudged by others.

But hereunto, they say, they haue ioyned all these so many horrible and abominable vices, whereof although they had not as yet bene condemned, but only charged with them, yet they might not only not be Judges, but also not so much as accuse the meanest man that is, of any crime, vntill they had sufficientlly cleared themselves of all those faultes.

*L. Item si unus  
17. §. ult.*

Finally, sith it is manifest that this is the Law of all nations, that in consultation of hard matters, sentence should be giuen according to the iudgement of the greater parte (especially when the greater parte is esteemed and measured not only by the number of persons, but also according to the degree and proportion of the whole state) and the Kingdomes before mencioned, which haue condemned the Popes, doe easily make two of the three partes of Christendome: they say very iustly, that they may refuse the Popes. Wherfore either let them first cleare themselves of those most hainous accusations, or if they cannot so doe, let them not thrust in themselves, for iudges of the controuersies of the Church. For otherwise the Gospellers say, that they will make the Popes that answer, which long since Pope Iohn the 23. receiued from the Grecians, vnto whom when he had written that he alone was the head of the Church and Christs Vicar, they replied thus briefly.

We

## The triall of trueth. 20

We doe throughly beleue thy power to be soueraigne ouer thy Subiects: Thy great pride we cannot brook, thy vn-satiabie greedines we are not able to satisfie: The Deuill be with thee, because God is with vs.

It remaineth that the gospellers shewe why, and how far forth they acknowledge not the counsels for iudges. And they say that they do this, moued thereunto with most weightie causes. For first, there haue bene many counsels which haue wonderfully erred, not onely in manners, but also in poynts of doctrine. And thereof it came, that not a fewe times prouinciall counsels were amended by generall counsels, and contrarie wise, Generall counsels corrected by national counsels. Moreover, euen the best counsels that haue bene, haue not handled all the articles of the faith, but onely a few controuersies, which specially were tossed & beaten in their daies. Besides this, it is manifest out of stories, that euen in those golde times, such was partly the pride, partly the wilynesse, partly the ignorance, and partly the wickednes of some Bishops, that not the spirit of God, but the spirite of discord, may seeme to haue ben president in their counsels.

Why the coun-  
sels are reiect-  
ed as iudges  
in religion,  
and how farre  
foorth they  
are not refus-  
ed.

The first cause.

The second  
cause.

The third  
cause.

Finallye we read that in these last times such counsels haue been held, wherin wicked opinions, and either vnpro- fitable, or hurtfull ceremonies haue ben brought in, established not by reasons, or authoritie of the word of God, but by force & armes. The which things, least any man might say, to be spoken slanderously and falsely, it may be shewed by a briefe bedroule of the counsels. For if a man shall peruse the stories of olde times, he shal finde this to be most true, that euen as according to the old tradition of the house of Elias, the whole time of the visible world is deuided by two thousands. (For there shall be sixe thousand yeres and then the burning of all thinges, two thousand boide, two thousand vnder the Lawe, two thousand the daies of

The fourth  
cause.

The tradition  
of the house of  
Elias.

Messias



## The triall of trueth.

Three circles  
or diuisions of  
time in the  
new Testa-  
ment.

The Church  
like to the  
Moone.

*Apoc. 12.*

The circle of  
the first two  
hundred yeres

*Acts. 1. 6. 15.*

The foure se-  
uerall counsels

The council of  
Nice. 328.

Of Constanti-  
nople. 385.

Of Ephesus  
435.

Of Chalcedon  
455.

The second  
circle of five  
hundred  
yeeres.

Messias, and for our sins which are manye and great, there shall be wanting, the yeeres that shall be wanting) So likewise is the time of Messias deuised into three Circuits or portions, within the which also almost all Kingdomes do feel an alteration. Within these three circles, the true religion and Catholick Church is found to weare and ware like to the Moone. For, for the space of five hundred yeeres after Christ, although there fell out great contentions about the Sonne of God, and other weightie matters, by E-bion, Cerinthus and others, yet did the trueth preuaile, and for the space of whole five hundred yeeres, the Church, flourished and continued, as it were, at the full moone. For within this compasse there fel the four first Synodes or assemblies of the Apostles, and after wards the foure generall councilles. Whereof the first being called together by Constantine the great, condemned Arius. The second helde at Constantinople assembled by Theodosius, confuted the Macedonians. The thirde kept at Ephesus, summoned by Theodosius the second, the Sonne of Archadius, condemned Nestorius. The fourth celebrated at Chalcedon, commaunded by Martianus, condemned Eutiches. The crades of these foure generall councils, as expositions of the faith, the reformed Church doth willingly imbrace. For they are grounded vpon the foundation of the holye Scriptures themselves. But in the five hundred yeeres next following, error did so waste with trueth, that as soon as men had once stepped somewhat aside from the path of the Scriptures, by and by many buddes of false opinions and hurtful ceremonies sprang vp, and grew more and more.

For in the first general councill held at Constantinople, assembled by the Emperour Iustinian, they were confuted, that said that the body of Christ was incorruptible. In the first, which Constantine the first, surnamed Barbatus, called together in the same place, the Monothelites were condemned. But the councils that after wardes followed, almost

## The triall of trueth. 21

almost all of them decree matters, either childish, or else flat contrarie to the word of God. For in the seventh general council, which at the commaundement of the Emperesse was adiourned from Constantinople to Nice, it was decreed, not by the word of God, but by mayne force of an armie leuied out of Thracia, that images should be honoured, and worshipped. And in the eighth general council, which when Basilius was Emperour, was assembled at Constantinople, when Adrian Bishoppe of Rome had sent his deputies or Leutenants thither, and commaunded that the Church of Rome should be the head of other Churches, and that the common people should be debarred from all choise of their ministers: there grew an inward grudge betwene the Latin and Graeke Churches for the supremacie, which continueth euen vntill this day. But in the other five hundred yeeres that remayne, there followed such councilles, wherein we see almoste no good thing, but all wicked and sonde thinges rather, established.

At the councill of Vents (for let me, out of each of these hundreds, picke and cull forth one sinod a pece, for the manifesting of the matter) whereat both the Pope, and the Emperour were present, with an hundred and thirtie Bishops, there was consultatio for the forbidding of priests marriage.

In the council held at Bizia, which was called by the Emperour Henry, Gregorie the seventh for his villanies before mentioned, was deposed. In the councill of Papia, when the Emperour Fridericke would haue resourmed the election of the Popes, there arose a schisme of twentie yeeres continuance, which lasted till the Pope had trod vpon the Emperours necke at Venice.

In the councill of Lions, Innocentius the fourth made an act against the Emperour Henric the second, and authorized the Cardinals to weare red Caps, and ride on horses. At the counsel of Vienna in France, Clemens the first did solemn.

788

869

The third circle of five hundred yeeres,

1049

1080

1160

1243

1311



## The triall of trueth

solemnly publish his Clementine constitutions, which although at his death he had commaunded to be burned, as those wherein he knewe there were many snares and errors, yet Iohn the two and twentieth, his successour, did againe confirme and ratifie them. Sigismund the Emperour called a generall counsell, at Constance, wherein Iohn the thre and twentieth was deposed. There were moreouer burned at it, contrarie to solemne promise, Iohn Hus, and Ierome of Prage, because they held the opiniõ of Iohn wicklief the Englishman, who taught both many other pointes agreeable to the word of God, and also that the Lordes supper should be ministred whole, without the dreame of consubstantiation.

1414

The death of  
Iohn Hus and  
Ierome of Prage.

1431

There was a counsell assembled at Basil when the same Sigismund was Emperour, wherein it was decreed, that the Popes ought to be subiect to the counsells. Which whe it disliked Eugenius, hee remoued the counsell, first to Bononia, and then to Ferraria, and from thence to Florence, whereas, although Iohn Palæologus the Emperour of the Grecians, vpon hope of succour against the Turkes, and the Russians also, did promise obedience to y<sup>e</sup> See of Rome, yet notwithstanding after wards when they were returned whome, & the rest for god causes would not agree to them, there could be no peace concluded with the Pope.

1511

1552

At length also Iulius the second called a counsell at Laterane, and Paule the third at Trent: in the which because they proceeded not according to the rules prescribed in the worde of God, therefore the Gospellers affirme that they are not bound to their decrees. By all which it appeareth what manner of counsells haue bene kept in these later hundred yeares. For as for the contrarietie of counsells. it is the easiest matter of a thousand to shew it. For the counsell of Chalcedon condemned Eutiches, the counsell of Ephesus allowed him: the counsell of Nice condemned Arius, the counsell of Sardice, Smirna, and Millan, defended him.

The

Many contrarieties of counsells

## The triall of trueth.

22

The Council of Africa, whereof Cyprian was moderator, decreed, that those which had bene baptized by Heretikes, should be baptized anew: the Council of Carthage forbade it. The Council of Ephesus, celebrated when Celestinus was Pope, allowed men to communicate both kindes in the Sacrament: the Council of Constance, vnder Iohn the thre and twentie, and of Laterane, vnder Innocentius the thirde, did forbid it. The Council of Chalons confirmeth sacrifice for the dead, the Council of Carthage forbiddeth it. The Council of Anchira, Nice, Gangren, Toledo, and Illiberis, allowe the mariage of Priests, the Council of Neocesaria, Chalcedon Agatha, and sundrie others, forbidde it. The Council of Toledo permiteth Concubines, the thirde Council of Carthage, and the Council of Basil, vnder Eugenius the fourth, condemneth them. The Council held by Alexander, forbidde men to heare the masse of a priest, that keepeth a concubine, but the Council kept vnder Lucius the third, tollerateth it. The Council of Gangrene condemneth those that thruste newe ordinances vpon the people, the sixth Council of Constantinople alloweth it. The Council of Toledo, in the eleuenth Cannon, forbidde Images, the sixth Council of Constantinople, and many others, confirme and approue them.

Dist. 32. Can.  
præter Ho.  
Dist. 4. de consec.  
Can. Non licet.

Dist. 17. de consec.  
Can.

Dist. 30. ca. 5.  
quis.

Dist. 34.

What needes more wordes? The Council of Africa disalloweth the Popes supremacie, the sixth Council of Chalcedon, and diuers moe, allowe it. The Council vnder Gelasius made a decree against Transubstantiation, the Council of Florence, vnder Victor the seconde, and of Laterane, vnder Innocentius the thirde, establisheth it.

Dist. 3. Can. venerabiles.

Beholde the authoritie of Counsells, behold their agreement. And these are the reasons why the Gospellers will not simply admitt the Counsells for Iudges, in the contro-

G 2

uerlies



## The triall of trueth.

The wordes of  
Augustine.  
Lib. 2. cont. don.  
de Bap. cap. 3. lib.  
13. cont. Alex.  
Art. 14. lib. cor.  
Mist. Eccle. con.  
Don. cap.  
Ciril. ad Regi-  
nas de fide. Hie-  
ron. in Ier. cap. 9.  
Ambro. in 1. Cor.  
4. Gregor. Mag.  
Decret. Dist. 15.  
The fathers ca-  
not be iudges  
of Religion.

1.

2.

The errors,  
and imperte-

uerses of Religion; but as swozne witnesses, and that  
too so farre forth onelie, as their depositions shall agree  
with the dedde of the will, and the meaning of the will  
maker, whiche is the Lord God. Wherefore Augustine  
doth verie well aduise that in controuersies of the Church  
wee followe not the authoritie of the Councell, either  
of Nice or of Ariminum, as a guide, sith wee are not  
bounde thereunto, but that rather matter may bee com-  
pared with matter, cause with cause, and reason with  
reason by the authoritie of the Scriptures. For moze  
credite is to bee giuen to a man of the common sorte,  
that speaketh the trueth accordyng to the Scriptures,  
then to a generall Councell, that bringeth a lye against the  
Scriptures.

There remaineth the third kynde of Iudges, name-  
lie, the auncient Fathers. But the Gospellers say, they  
can not absolutelie admitte these neither, for Iudges. For  
first they say that there are verie fewe that are verie aun-  
cient, which notwithstanding haue also most plainlie de-  
clared, that they may erre. And againe they alledge that the  
age after ensuing, was so generally ouertaken, and strong-  
lie possesse with a false persuasion and opinion concerning  
prayer to the dead, building of Churches, superstitious ce-  
lebrating the memoriall of martyrs, allegoricall and misti-  
call exposition of the Scriptures, single life, moncherie, and  
a multitude of ceremonies, that many Bishops partlie of  
ignozaunce partlie of couetousnesse, partlie of vayne glo-  
rie, and finallie partlie of mere wickednesse, were so  
farre from stopping and repressing, that they rather coun-  
tenaunced and supported all these errors. This might  
be proued by many examples, but a fewe will serue for the  
clearing of the matter.

The godly embrace Tertullia so farre forth, as out of the  
written word of God he confuted Marcion, and Praxeas,  
who

## The triall of trueth.

23

who denied both the Godhead and manhode of Christ.  
But in that hee maintaineth the errors of the Millena-  
ries, and condemneth second mariages, therein they iudge  
that he erreth. Cyprian was of sound iudgement in the do-  
ctrine of the holie Trinitie, of the Baptisme of infants, and  
vse of the Lordes Supper: but he erreth in this, that he de-  
creed, that those which had bene Baptised by heretickes,  
should bee Baptised agayne, and did too ouerlashinglie ex-  
toll virginite, and sette-penance. Basill iudged aright  
of the Trinitie, of repentaunce, and iustification but here  
in hee is not without fault, that hee first set vp societies of  
Monckes, which are now thought to haue growen too farre  
out of kinde from their first institution. Gregorie Nazi-  
anzene writ many thinges well, but hee was ouer shotte  
in this that hee seemeth to hold prayer to Saintes. Chri-  
stosome handled manie matters exceeding well, but  
when hee stretcheth his eloquencie to extoll bowed Pil-  
grimages, and prayer for the dead, hee is iudged to erre.  
Ambrose writ not a fewe thinges verie religionlie of the  
Trinitie, and of the doctrine of iustification: but the refo-  
med Church doth reiect those counterfeite and forged booke,  
which go abroad vnder his name. Ierome did very good ser-  
uice to the Church, when he disputeth, that our regeneration  
is not wrought by the strenght of our free will: but not with-  
standing in the meane while, he erreth most grossely & shame-  
fully in this, that he so dispraiseth mariage, that hee calleth  
her a whoze, which marieth the second time. Augustine the  
most sincere of all the old fathers, deserueth very wel of the  
Church, while he confuteth the Arriās, Manicheis, Dona-  
tists & Pelagiās by the word of God: but whereas he stag-  
gereth about Purgatory & bowes, therein he is thought not  
to haue take counsell with y word of God. Gregory iudgeth  
rightly whē he said, he was Antichrist, that sought to be cal-  
led Vniuersal Bishop, but he erreth very fearefully, while he  
pulleth

ations of the  
Fathers.  
Tertullian.

Cyprian.

Basille.

Gregorie Nazi-  
anzene.

Christosome.

Ambrose.

Jerome.

Augustine.

Gregorie.

G ij

pulleth



## The triall of trueth.

pulleth asunder the lawfull mariages of the Ministers of Gods word, when he saith, it is unlawfull to renounce a solitarie life, and while hee is induced by night apparitions and visions, to allowe of doctrines contrarie to the word of God.

And now howe should the Gospellers absolutelie admitte the fathers for iudges: when as the playntiees them selues doe not allowe and obserue all their sayings.

Ambrose saith, that when we haue perfozmed the due tie of common ciuilitie towarde the dead, in burying them, we should then let them alone.

Gelasius saith, that the substaunce of bread and wine in the Sacrament doth so remaine and not cease, as there remaineth in Christ the Lord, the nature of man ioyned to the diuine nature.

Augustine saith, that it is rashnesse, without plaine and manifest testimonies of the Scriptures to determine on either side, matters of Religion that are doubtfull.

Calixtus deliuered the Sacrament to the whole church, kept backe noxious wicked persons from it, and condemned those which being present, did not communicate.

Cyprian saith, that the Christian people were not to be denyed the bloud of their Lord, for the confessing of whom, they were commaunded to shed their owne bloud.

Apollo, amongst other heresies, obzayded Montanus with this, that he was the first, that had prescribed the people, lawes of fasting.

Paphnutius denied that Ministers of the church were to be forbidden marriage. And auouched that the mutuall perfozrance of marriage duties betwene man and wife, was chastitie.

Cyprian sayd that onely Christ was to bee heard, of whom it was said, heare him, and that it was not to be regarded

The testimonies of the fathers make against the Papistes.

Ambrose lib. 1. de Abraham. cap. 8.

Gelasius in concilio Rom.

August. lib. 2. peccat. merit. cap. ult.

Calixtus dist. 2. de consecrat.

Cyprian lib. 1. de cap. Epist. 2.

Apollo Eccl. hist. lib. 5. cap. 22.

Paphnutius Trip. hist. lib. 2. cap. 14.

Cyprian lib. 2. Epist. 2.

## The triall of trueth.

24

regarded what others before vs haue either saide or done: but what Christ (who was before all) hath commaunded.

Augustine stoutly maintaineth, that the Church ought not to prefer her selfe before Christ, because he alwaies iudgeth truely, but the Iudges of the Church, as being men, are oftentimes mistaken.

Ambrose saide, that holy things needed not golde, neither were those things acceptable by meanes of gold, which were not bought with golde.

Acatius said, that our God did neither eat nor drink, and that therfore he needed not cuppes or bowles.

Spiridion saide, that he did therfore frælye eate fleshe, on that day wherin others did abstaine, because he was a Christian.

Augustine saide, that it was not lawfull for Monkes to liue at other mens cost, although they were dayly occupied in meditations, prayers, and studies.

Epiphanius said, that it was a horrible abomination, to see the Image either of Christ, or any other, painted in the Churches of Christians.

These and other such bounds of the auncient Fathers, sth the See of Rome her selfe hath ouerstrided: by what right she maye enioyne others to keepe that, which she her selfe neglecteth to do, all men may easily iudge.

With therfore, neither the Popes, neither the counsels, nor the Fathers can end this dissention, is there any at last I pray you, vnto whose iudgement we must stand. Are they Traditions that must strike the stroke? Why, by the name of Traditions they must either vnderstand ceremonies, or doctrines: and as for ceremonies, although they be auncient, yet if they be either hurtfull or needlesse, and superfluous, or repugnant to the word of God, or haue been abrogated at a certain time, they are not to be suffered. For the Lord giueth expresse commaundement that men worship him

Augustine. Contra Crescon. Gnam. cap. 2.

Ambros. Lib. 2. de officiis. cap. 28.

Acatius. Tripart. Hist. Lib. 2. cap. 28.

Spiridion. Tripart. Hist. Lib. 1. cap. 10.

Augustine. De oper. Monachorum. cap. 17.

Epiphanius. In his Epistle translated by Ierom.

That traditions cannot be Iudges of religion.

Euseb. lib. 3. Hist. cap. 4. lib. 5. cap. 8. Jrenius. Lib. 3. ca. 14. lib. 1. cap. 2. 3. 12. lib. 3. cap. 4. Terul. in prescrip. Heret.



## The triall of trueth.

2. Cor. 3. 12.  
1. Cor. 4.

him not with doctrines devised by mens bzalnes: and as for the traditions that are doctrinall, they must either containe in them, the written word of God it selfe, Creedes, and expositions, gathered by necessary collection out of the foundations of the scriptures, against Heretickes, or else those things which either directly or indirectly, are either put to, or taken from the word of God. If you meane the former, who will not receyue such traditions?

If the later, who may not without any breach of God's lines, reject them? And how much Traditions doe auaille to appeale and cease the contentions of the Church, olde Stories doe plainly shew.

Socrat. lib. 5. cap. 22.  
August. ad Celsam. Epist. 86.

For when as in the most auncient times, there arose a surre in the Church concerning the feast of Easter, with so great a dow, that the whole world was shaken therewith, both sides had recourse to the traditions of the Apostles, which are not expressed in any certain Booke. But when each side alleadged that they kept the feast of Easter on that time which was appointed by tradition of the Apostles: the matter grew to this passe in the end, that there was a flat freedome for the Church, in all such manner of matters, untill tyranny preuailed.

Iren. epist. ad Virentem Episc. Rom.

Loe what force traditions haue to determine the controversies of Religion.

Aug. lib. de vera religione.

Will miracles then make manifest which is the better cause, or the Catholick church? Why, the vse of miracles is now ceased. For there is not now any new Gospell or new doctrine broached, but that which Christ and the Apostles haue already confirmed with miracles and wonders.

Again we doe not reade that all those that reformed, and as it were reformed Religion, were famous for their miracles: In the which number Iohn Baptist, Asaph, Ethan, Iedithun, Heman, Core, and other Prophets, are to be reckoned. Moreover, except the gift of miracles be lefte to the wise disposition of God, they cannot confirme any doctrine

## The triall of trueth. 25

trine. For it is manifest that the miracles of Christ which otherwise were full of power, did either nothing at all or very litle, further the obstinate Iewes to faith, and Godly nesse.

Deut. 32.  
2. Thes. 2.  
Aug. quest. 87.  
li. de orth. fid.  
cap. 47.  
Aug. lib. de ciuit. Dei. 2. cap. 8.  
Chrysost. 33 in Math.

Finally how could miracles be necessarie signes of true Religion, of themselves, when as it is manifest that Antichrist and false Prophets shall excell with many miracles: wherefore those miracle-mongers ought themselves to be taken for miracles and wonders, who when the date, and vse of miracles is past, doe yet require miracles: although the true doctrine is not euen at this day altogether destitute of great miracles.

What then can the perpetuall and continuall succession of the Bishops of Rome serue to discerne betwene true, and false Religion? Surely no man will deny that there is one succession of true doctrine, and another of persons, wherefore if the succession of Persons be ioyned with the succession of the Prophets, and Apostles doctrine, it is manifest doubleste, that the weight thereof is not small.

That the succession of Popes cannot be iudge of religion.

For in this sense the Fathers did alleage succession against the Hereticks. For he that professeth the same doctrine (saith Nazianzen) is partaker of the same chaire also: but hee that holdeth a contrarie doctrine, ought not to be counted a Successour: and truly this later hath the name in daede, but that former hath the trueth of succession. Except perhaps a man call it succession in that sence, that we say sicknesse succedeth health: light darknesse: a storme sayre weather, madnesse reason: dregges wine: and in a word, Nero Augustus: or Cambyses, Cyrus. Sith therfore the succession of the Prophets and Apostles doctrine was broken off long agoe in the popish Church: surely the ordinarie continuance of Pope after Pope is of no force to shew which is the true religion. But it may be, they will demaund of the Gospellers, the time and person, wherein the succession of doctrine was altered.

Inorat. Maxim. Cynicum.

Inorat. de Hibanaf.

Thus far reach the words of Nazianzene.



## The triall of trueth.

When the succession of doctrine was altered in the popish Church. The first rowe of Popes.

*Apoc. 1.*  
The second order of popes

The third rank of Popes.  
The fourth company.

*Apoc. 13.*  
The fifth company.

*Apoc. 27.*  
The sixth company. *Apoc. 20.*

*Apoc. 9.*

That bare vntie is not a marke of the true church.

The falling out of great men in the Church.

Unto this the Gospellers answered, that the Popes of Rome are to be distinguished into three especiall ranks or companies. For they deny not that from Linus to Milchiades, there were one and thirtie true Pastours of them in number, who laboured in the Lords harvest even unto martyrdom, and therefore may well be called Starres in the right hand of Christ. But from Silvester the first, unto Sabinianus Thuscus, there were three and thirtie mytred Bishops, who although they were not the worst, yet by traditions and constitutions, they prepared a seate for the great Antichrist. All the rest, even unto this present Pope, they call Antichrists: yet so, that nine and thirtie of them, from Boniface the third and fourth, unto Leo the fourth, are reckoned to be in the Kingdome of the great beast: one and thirtie of them, from Iohn the eighth to Iohn the eighteenth, are numbred in the Kingdome of the great whore: nine and thirtie of them, untill the time of Celestine the fourth, belong to the Kingdome of the Dragon: And from Innocentius the fourth, untill the present Pope that now is, about threescore and foure of them, are counted in the Kingdome of Locusts, according to the order of the Prophecie which God would haue to be expressly set downe, concerning the Kingdome of Antichrist. Loe what force and authoritie succession hath.

Will agreement then in publick doctrine and outward worship, shew which is indeed the catholicke Church: why if meer agreement did proue the true Church: doubtles neither the Iewes, nor the Turkes, nor Hereticks, or Heathen of any other such litter, would be kept out from the title of the true Church, sith we see that euen they also doe maruelouslie agree amongst themselves.

And we see that oftentimes great men in the church haue fallen into hoat contentions amongst themselves. Betwixen Barnabas and Paule there arose such strife, that they

brake

## The triall of trueth.

26

brake of companye one from another. So Peter of Alexandria, and Meletius: so Epiphanius and Chrysostome: so Ierome, Augustine and Rufinus: So finally, Cyrill, Iohn of Antioch, and Theodoret, were at open variance and iarres one with another. And in deed, Clemens Alexandrinus writeth, that the Iewes did upbraid the Christians with their dissentions amongst themselves.

By all which it is more cleare than the noon dayes, that as a bare agreement and vntie cannot proue the truth of Religion, so neither doe all dissentions proue a Religion to be false, so that the foundation be not broken by the discord.

Can the common Custome then of many ages, direct vs where to seeke the true church? Nay, but God hath forbidden the faithful to suffer his everlasting truth, to be overruled by any compasse of yeares, any custome, or at a word by any conspiracie of the whole world. So Noye with his small family, when he sawe that the whole world had conspired and agreed to the same wickednes, confirmed by the custome of many ages before past, yet chose rather to ioyne with a fewe in the true doctrine of God, than to take parte with the whole world in wickednes.

Shall the Church then decide these controuersies of the Church? yea, but wee must first seuer the true Church from the Synagogue of the Malignant, which can be done by no other meanes, but by the word of God.

Shall then the holie scriptures be Judge in this controuersie of heires at variance? So in deed the Gospellers would haue it.

For they affirme with Austine, Chrysostome, and other of the Fathers, that all things are contained in the written word of God, that might suffice for the saluation of them that beleue.

For, as Augustine saith in another place: To the bookes of

*Zozom. lib. 1. cap. 16. Socrat. lib. 1. Origen. Contra Celsum.*

*Lib. 17. Stromatum.*

That olde custome is no sure marke of the true Church. *Esa. 8. 12. Gen. 7. Heb. 11.*

How the Church may be iudge. That the word of God onely ought to be iudge of Religion. *Aug. Tract. cap. 11. in Io. ad. Hierom. Luk. 16. Joh. 4. Joh. 6. Joh. 15. Act. 20. Pro. 30. 2. Tim. 3. Esa. 8. Chrysost. Homil. 41. cap. 22. in. Matt.*



*Lib. de nat. & grat. cap. 61. Contra Fau. li. 11. cap. 5. Ad Oros. cap. 11. Ad paulin. Ad Fortunat. lib. 2. coat. Cresc. Gram. cap. 32. Ad Vinc. Don. 48.*

Hitherto reach the words of Austin.

In what sort the Fathers, councils and such like are received.

How may the Scriptures be Iudges, sith hereticks do wrest them?

of the holy Scriptures onely, which are now called canonical, do we owe this reuerence and honour, that we assuredly beleue that none of the wryters therof could erre at all in wryting them: but as for others, we so reade them, that how excellent soeuer they be, either for holines or learning, we do not therfore think it true, because they thought so, but because they haue been able to assure vs therof, either by the said Canonickall Scriptures, or by probable reason, not disagreeing from the trueth.

Wherfore (saith he in an other place) to the holy Scriptures alone do we consent without gainsaying: from other wrytings we may dissent, but to the canonickall Scriptures euery man must yeld, euery man must subscribe, whether he be Layman, or teacher, or King, or Emperour, let him giue place to the holy Scriptures, then the which there is nothing in this world set forth more deuine, and more necessary.

What can be more religious? What more clær then these testimonies of Augustine? And if the Gospellers can obtain thus much once, that God may be iudge of the controuersies of religion by his word, comprehended in the wrytings of the Prophets and Apostles: why then they do not stick to admit either councils, or fathers, or miracles, or other such like, for swozne witnesses: so that first the true Church be distinguished from the Synagogue of Sathan: fathers of sound credit, from fond fellows and hereticks: lawfull councils, from tyrannicall couenticles: right Bookes, from counterfeits: true miracles from coyned and forged ones: the succession of Doctrine, from the disguised succession of persons: true agreement, from obstinate conspiracie: and finally, the traditions of the Apostles, from the inuentions of men.

Yea, but saith the See of Rome, how can this be done by the wrytten word of God, sith there is no heretick that doth not alleadge the Scriptures for himselfe?

The

The Gospellers aunswere, that hereticks wresting the the Scriptures, cannot be better confuted then by the wrytten word of God, which onely is able to decyde all controuersies. For Augustine sayd verie well, that we in no case presume to iudge the bookes of the Prophets and Apostles, but y by them we iudge all other wrytings both of Christians and Paganes. So Christ by the Scriptures confuted the Phariseis, Sadduces, yea and the deuill himselfe misallegging the Scriptures: So Stephen, and Apollos confounded the Jewes, and Philippe conuined the Eunuke of Quene Candace by the Scriptures. So the Apostles confirmed the Gospell by the wrytinges of the Prophets: The Jewes of Berea examined Pauls doctrine by the doctrine and wryting of the Prophets: So finallie the Councell of Nice cut downe Arrius, the Councell of Constantinople Macedonius, the Councell of Chalcedone Eutiches, the Councell of Ephesus Nestorius, Augustine Pelagius, Tertullian Praxeas, and all the Catholicke authours, fanstical fellows, with the sword of the word of God.

Wherfore (as Augustine saith) let no man in controuersies too proudly obiekt the wrytinges, either of fathers or of Councils, bycause we take them not as Canonickall, but rather examine them by the Canonickall wrytinges, and that which in the agreeth with the authoritie of the holy Scriptures, we receiue with their commendation: that which agreeth not, we reiect with their leaue.

But (say they) the Scripture is heard, darke & doubtfull. Augustine aunswereth, that in walke farre more safely by the Scriptures, then by traditions, which being ouershadowed & darkened with figuratiue speechs, whē we go about to search out, either let that be collected thence which is out of question, or if it be in questio, let it be defined by testimonies gottē and gathered from all places that may be, out of the same Scriptures. For so (saith he further) hath the holy

W i j

g host

*Ad crescon. lib. 2. cap. 31. The wordes of Augustine. Mart. 4. & 21.*

*Act. 6. & 8. & 18.*

*Act. 2.*

*Act. 11. See August. de Concord. Sanct. Epist. 163 lib. 3. confess. cap. 16. Zozom. lib. 2. cap. 3.*

*The verie wordes of Augustine Lib. 2. cap. 32. cont. crescon.*

*That the holie Scripture is neither hard nor doubtfull.*



## The triall of trueth.

Ghost tempered the Scriptures, that that which is spoken in one place somewhat darkelie, is in another place more cleerelie set down: which things sith they thus stand, it followeth, that this is the only meanes that is left to conclude a peace, if the matter be determined by the pure word of God alone, and that religion only be iudged true, and that church Catholick, & of the right beleefe, which in all points agreeth to the word of God rightly vnderstande.

The See of Rome leauing all these reasons of the reformed Church, protesteth that although she see that the Gospellers religion doth not much differ from the written word of God, nay, that it agreeth therunto in all thinges, yet she cannot allow it, sith it sprung from heretickes, from such as were not sent of God, and last of all from innouators, and such as bzing in new orders.

The Gospellers on the other side intreat the Church of Rome, that she would not accuse the of so græuous crimes, namely, of heresie, vnlawfull calling and innouation, but that rather if she see that their religion doth agree with the trueth of God, contained in the writings of the Prophets and Apostles, she would not be vnwilling to receiue and imbrace it her selfe also.

For whereas first of all their doctrine is charged with heresie, therein they complaine that they haue great wrong don them.

For they say that those are not hereticks, which haue been either conuincd vpon small ground to swarue from the iudgement of the Church of Rome, or they which say that there are Antipodes, or men dwelling vnder y ground, as Pope Zacharie would haue it, or they which will not obey all the constitutions of the Pope, as the Canonists haue decreede, or those which do not agree for the keeping of Caſter, as Pope Victor would haue at: or finally those which do not giue credit to all those thinges which are deliuered for trueth in the Church of Rome (for other wise all those

Should

## The triall of trueth. 28

Should be hereticks which would not beleue that Saint Dominick wrought more miracles then Christ and all the Apostles, that the said Domicick is greater the Iohn Baptist, and finally that all the trimme tales of Saint Francis the Sonne of Barnardo and others, are to be credited vnder paine of being condemned for heresie) or last of all, those that do not beleue that all Emperours, Kings, princes, and euery humane creature is subiect to the Popes tempoꝝall sword.

But the Gospellers say that they are the right Hereticks, first, that bzing into the Church a doctrine contrarie to the rule of faith, or beleefe of the Christians: secondly, that make a departure from the Catholick church, that holdeth the pure doctrine of God: last of all, those who being solemnely admonished, do obstinatelie continue in their errors, that haue bene made manifest vnto them.

But as for them, they protest that they haue swarued neither from the rule of faith, and ordinarie creede of the Christians, nor from those foure most auntient councils, I meane the Councell of Nice, Constantinople, Ephesus, and Chalcedon, nor from the Creede of Athanasius, nor finallye from any parte of the word of God, nor haue bene cited by due course of Lawe, or excommunicated by competent or meet Judges, or proued to be out of the way, but that they haue alwaies either lawfully giuen an account of their doctrine, or conueniently referred themselues, and solemnelye appealed to a generall and free councell of all Christendom. For that the councell of Trent was not a free councell, they proue by stories, by which it is manifest how that Ceruinus, Polus, and other Cardinals expelled thence, Iacobus Nachiantes Bishop of Clodia Fossa, Dominicus Wilhelmus of Venice, Paulus Vergerius Bishop of Justinople, and many other, vpon more suspicion that they fauoured the Gospel, and for certaine speeches repugnant to their popish errors.

And

Anton. Flor. hist. part. 3. cap. 1. §. 3

Can. in fin. ex-  
trauag. de Ma-  
iur. & obedi.  
Who may  
truely be cal-  
led the here-  
ticks.

August. lib. de  
civ. Dei. 18.

cap. 15.  
Tertul. lib. de  
prescript. her.  
2. Per. 2.

1. Tim. 3.

2. Tim. 3.

Matt. 18.

Num. 115.

S. i. quis.

That the  
council of  
Trent was not  
a free and law-  
full councell.

The exception  
of the Church  
of Rome.

The replye of  
the Gospel-  
lers.

That the refor-  
med Church is  
not heretical.

Le 1. cap. de Her.

2. Manich. Ioan.

Auent. lib. 3.

Annalium. Glo.

Dist. 10. c. nulli.

dist. 21.

Euseb. lib. 5. cap.  
26.

Lib. Conson. fol.  
274. col. 4.



## The triall of trueth.

That the Ministers of the reformed church were both extraordinary, and ordinary called.

That the Protestants doctrine is not new.

The Church like the moon.

Gen. 17.  
2. Kings 7.

Mat. 2.  
How true doctrine was corrupted.

And as for the calling of their Ministers, which first began to assault the papacie: they answered, that they were called, partly extraordinary, (the Lord stirring up their hearts, and inflaming them more and more with the zeale of the glozie of his sonne) and partly ordinary, by Magistrates and Princes, many people of sundrie Nations yielding their consent thereunto, and rendering God thanks for so great a blessing. Which not onely that Princes may doe, but also that they are bound to doe, whensoever Churches are anewe, in regarde of their outward and visible forme, either to be established, or to be reformed and cleansed from those errors, which through the fault of them that should maintaine and preserve Religion, were crept in: they proue by the flatte commandement of God, and by the examples of Ezechias, Iosaphat, Iosias, and other religious Princes. For whereas last of all they accuse the Religion of the Gospellers, of noueltie, therein they complaine, that Gods trueth is greatly iniured. For the Gospellers protest, that they holde no other doctrine, then that whereby Adam, Seth, Noe, Abraham, and the rest of the Patriarks, were saued, and which, Christ, the Apostles, the first Councels, and the more auncient and sounder sort of the fathers, did preach: untill at length, the deuill (while the husbandmen slept) had pestered the Lords field with such store of tares, that the pure wheate could not at all be seene, for cockle and darnell. For although God will haue his church preserved, yet he hath not appointed that it should alwaies stande in her full strength and flourishing estate, but suffereth it, like the Moone, sometime to waxe, and sometime to wane: So in the daies of Noe, onely eight were preserved in the Arcke against the flood. So in the time of Eliah, there are said to haue bene five thousand, that imbraced the true doctrine. So finally, in the time of Christs appearing, the Church was so darkened, that there was thought scarce one or two to be left. And after the gracious birth of our

## The triall of trueth. 29

our Saviour Christ, as it were within three circles of a thousand and five hundred yeares: the Church in like manner, seemeth to haue by little and little, decayed.

For in the first five hundred yeares, true religion began to wrestle with error: and in the next five hundred, to yeeld to it, untill at length in the other five hundred yeres it was so ouerwhelmed, that it gaue no light on any side.

Neither for all that doeth it followe hereupon, that either the Church was at any time cleane extinguished, or that we now are at variance with the church: for the church of Christ hath alwaies bene, and shalbe alwaies, as long as the Lord Christ shall raigne, with whose helpe it is so supported, that yet notwithstanding, the forme therof is not alwaies visible.

Against this church, the Protestants say, that they haue now no quarrell, because together with her, they doe with one consent, worshipping one God, and the Lord Christ, according as he hath alwaies bene worshipped of all the godlie. But they say, that they haue departed from that Synagogue, which hath not kept the true faith, in preferring mens inuentions before the word of God, which would lay intollerable burthens upon them, which would beare rule ouer their brethren, which would forbidde the sincere preaching of the word, and right administration of the Sacraments, which bleseth euery yeare to curse and banne her, together with the churches of Africa, Egypt, Syria, the East churches, the churches of Asia, and Greece, which persecuteth the godlie, and will admitte no reformation, which hath corrupted those things which were necessarie in the church, enioyned those things to be kept of necessitie, which were free, and retained those things which were naught and hurtfull, which hath tied the Catholike church to Rome, which hath wilfullie polluted her selfe with all kinde of abominations.

That the church was neuer quite destroyed.

Reasons why the protestants haue departed from the church of Rome.

I

And



## The triall of trueth.

And therefore they protest that they haue done this of necessitie, namely, that they might obey the commaundement of the Lorde, and that their consciences might not be defiled with their Adversaries corrupt doctrine: and that they might not become subiect to those punishments which hang ouer them.

Where the Church hath been hidden so many yeeres.

But where then, will they say, hath the Church layen hidden so long? Or if the Church of Rome were not the true and Catholicke Church, must then al men be damned?

The Gospellers answer, first that their were alwaies some, both in the East Churches, and also in Poperie it selfe, which misliked these corruptions of the Romish Synagogue, and both by liuely voyce, and also by writings inueighed against them.

For that they may say nothing of the Auncient fathers, and the whole Primitiue Church, which the Gospellers affirme to agree with them in all poyntes in the Articles of faith: they proue that euen in these later ages there were many that subscribed to this reformation of religion.

For Gregory the great, although he bolstered by manye foul errorrs: yet in this he iudged rightly, that he was antichrist, which would suffer him selfe to be called the Cheefe Priest, and Vniuersall Bishop.

Eberhardus Bishop of Salisburgh, proued by a most pithe Dyation in a councell at Keinburgh, that the Popes were Antichrists, the foundation of whose Kingdome Hildebrand had laied.

Ioachim of Calabria also at the very same time, did in like manner call the Popes Hereticks. Frauncis Petrarch both in other places of his writings, and especiall in his twentieth Epistle, dooth with great earnestnes crye out against the Popes. Arnulph Bishop of Dyleance, in a councell helde at Rhemes, did openly pronounce the Popes to be Antichrists.

Barnard

## The triall of trueth. 30

Barnard in the yere of our Lord 1550. inueighed against the Popes as the very Antichrists. In y same age Michael Centenas likewise openlly charged the Pope to be Antichrist. Ierome Souaronola of Ferraria, preched throughtout all Italie, both that the Pope was Antichrist and that his doctrine was wicked, for the which cause he was burned at Florence by Alexander the sixt. Thomas Rhedon did directly condemn y papacie, and was for the same burned by Eugenius the 4. Laurentius Valla almost an hundred yeres agoe, by calling Rome Babilon, the Pope Antichrist, and the donation of Constantine a forgerie of the Popes: did couragiously set him selfe against them, and being banished for the same, was very honourably entertained by the King of Naples. Iohn Wickliffe did mightily impeache and assault the papacie in England. After him followed not long after, Iohn Hus and Ierome of Prage, condemned to death at y councell of Constance, contrary to the Emperour Sigismundes publick warrant: and there burned for the true religion: vntill at length Martin Luther following them, as it were with the fatal field and last battle, began more openlly and directlly both to vnfolde the trueth of religion, and also to impugne the papacie. The worlde would haue stopped his course by many meanes. For Maximilian the Emperour at Ausburge in the yere 1518. and Charles the fifth, with Ferdinando and many other Kings and Princes, first in the yere 1521. at Woormes, then in the yere 1523. at Norimberge, afterwarde in the yere 1524. at Ratisbone, and in the yere 1529. at Spire, moreouer in the yere 1530. at Ausburgh, againe in the yere 1532. at Ratisbone, and in the yere 1540. at Hagano, partly themselves heard the defence of Luther with his owne mouth, and partly caused his doctrine to be examined by their assignes. But when they perceived that they nothing preuailed by banishment, impi-

Barnard.  
Michael Centenas.

Thomas Rhedon

Laurentius Valla.

Iohn Wickliffe.

Iohn Hus.  
Ierome of Prage.

The triall of  
Martin Luther.

Gregorius magnus in regist. lib. 4. cap. 81.  
Ioan. Episc. Constant. epist. 35 ad Mauris. Imperat.  
Io. Auent. lib. 7. fol. 685. and in the yere 1240.  
Eberhard of Salisb.  
Ioachim of Calabria.  
Frauncis Petrarch.  
Seauen hundred fourescore and fye yeres agoe.  
Lib. confid. 2. 3. 4.



## The triall of trueth.

The counsel of  
Gamaliel, and  
of the priests.

Comment, burning, and all kinde of torments, at length they were forced to hearken to the aduice of Gamaliel, who counselled the Iewes to let the Apostles alone. For if this enterprize or busines were of men, it would come to passe, that it should shortly be brought to nought: but if it were of God, it could not be that it should be ouerthrowen.

A speech by  
the way to  
kings & prin-  
ces to finde out  
the trueth.

Let all men therefore thinke the same of the religion of the Reformed church. And in the meane while, O ye kings and princes, and inhabitants of the whole worlde, which are desirous of euerlasting life, rouse by your selues, deale wisely, serue the Lord in feare, and reioyce in trembling, kisse the sonne least he be angrie, and ye perish in the way, when his wrath shalbe but a litle kindled, blessed are all those that trust in him.

The

## The triall of trueth.

31

### The Conclusion.

These were the things (good Readers, that loue your saluation,) which I thought good to write at this present, concerning the appointing of a Iudge for the controversies of religion, and the finding out of the trueth of the right religion, and Catholicke Church. Wherin, because I take it, that I haue said nothing which I cannot make good by manifest proofes, either of the holy Scriptures, or Catholick Fathers, or els euen of those authours themselves, whose testimonies I haue truely alleadged: Surely it is meete and right, that all those that loue the trueth, shoulde be stirred by to seeke out the way of eternall life: and without partiall iudgement, to know the trueth of religion, and of the church: without the which, saluation is not to be had. And now, that which remaineth, let vs with all our hearts beseech our onely master, the Lord Iesus Christ, that wee may be taught many things more which wee knowe not, by him, from whom we haue receiued these things which we doe know: let vs pray him, that of his mercie preuenting vs, and furthering vs, he would teach vs those things which being to be knowen for our comfort, wee are not ignorant of, keepe vs in those things which we knowe to be true, strengthen vs in those things wherein we stagger, being true, and deliuer vs from those things which are false: that so in our thoughts and words he may finde that, which he doeth profitably geue vs: and may cause those things to proceed from vs, which may be acceptable to God, and profitable to men. Amen.

FINIS.



A Catalogue of the authours whose Testimonies,  
besides the Canonick Scriptures, are alleaged and  
quoted in the margent of this booke.

<p>A. Augustinus. Ambrosius. Acatius. Athanasius. Andradus. Antoninus Florentinus. Aeneas Syluius. Alber. Krantzius. Abbas Vysspergensis. Augustinus Steuchius. Arnobius Feron. Afinus Zan. Agrippa. Apollo. Arnulphus Aurelian. Episc. Ac Martyrum.</p>	<p>Archiepisc. Epiphanius. Erasmus. F. Felinus. Franciscus Petrarca. Flouius Blond. Funscius. G. Gregorius Nazianzenus. Gelasius. Guilelmus Budæus. Gerson. Gregorius Magnus. Gratianus. Gabriel Biel. Grebilius. Georgius Lilius. Gallici annales.</p>	<p>Luitprandus Ticinensis. Legende Sanctorum. M. Marelinus Ficinus. Mantuan. Baptista. Massens. Marullus. Mattheus Parisius. Michael censenas. N. Nicholaus Cusanus. Nauclerus. O. Orosius. Origenes.</p>
<p>B. Bernardus Abb. Clara. Basilus. Bonifacius. Baldus. Benon Cardinalis. Beda. Barnus. Bernardinus Mendoza.</p>	<p>H. Hieronymus. Huldricus Hustenus. Hofius. Helmodius. Hieronym. Saueroy. Hieronymus Mayius.</p>	<p>P. Paphnutius. Panormitanus. Paul. Vexger. Episc. Petrus à Soro. Platina. Petrus Premonstratens. Pighius. Philippus Decius. Pantaleon.</p>
<p>C. Chrysostomus. Cyrillus. Clemens Alexandrinus. Cyprianus. Calixtus. Clementis clementine. Coletus. Conformitatum liber. Concilium Trideninum. Comentarij magist. Parisiensium. Cuspinianus.</p>	<p>I. Irenæus. Ius Civile. Ius Canonicum. Iason. Ianus Panonius Episcop. Quinqueecclesiensis. Ioannes de turre cremata. Ioannes Montucius. Ioan. Petrus Ferrariens. Ioan. Auentinus. Ioan. Iouianus Pontan. Ioan. Rinius. Ioan. Kanisius. Ioan. Noniomagus. Ioachimys Calaber. Ioan. Dela casa Arch. Ben.</p>	<p>R. Raphael Volaterran. Ruan. Tap. Rufinus. S. Stella Venus. Sabellicus. Socrates. Sigibertus. Spiridon. T. Tertullianus. Thom. Aquinas. Theodor. Terzelius. Thomas Rhedon.</p>
<p>D. Ducherius. E. Eccius. Euagrus. Eutropius. Extraneagans. Eusebius. Eberhardus Salisburgens.</p>	<p>L. Lindanus. Lombardus. Laurentius Valla.</p>	<p>V. Vincensius. Valer. Anselmus. Vicius. Z. Zozimus.</p>

Faults escaped in the printing.

Leaf 3. a. line 23. there lacke these wordes : and man.  
Leaf 7 b. line 1. put out vsed. Leaf 10. a. line 22. for of, read to. Leaf  
12. a. line 7. both in the text and in the margent, read fit, for first. Leaf  
15. b. in the latter of the two first verses in meeter, the last word of the  
verse, read the same. Leaf 27. b. line 29. read there are, for three are. and  
line 33. for at, read it.



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Dexter, and are to be folde in Pauls  
Churchyard at the signe of the  
Brazen Serpent.